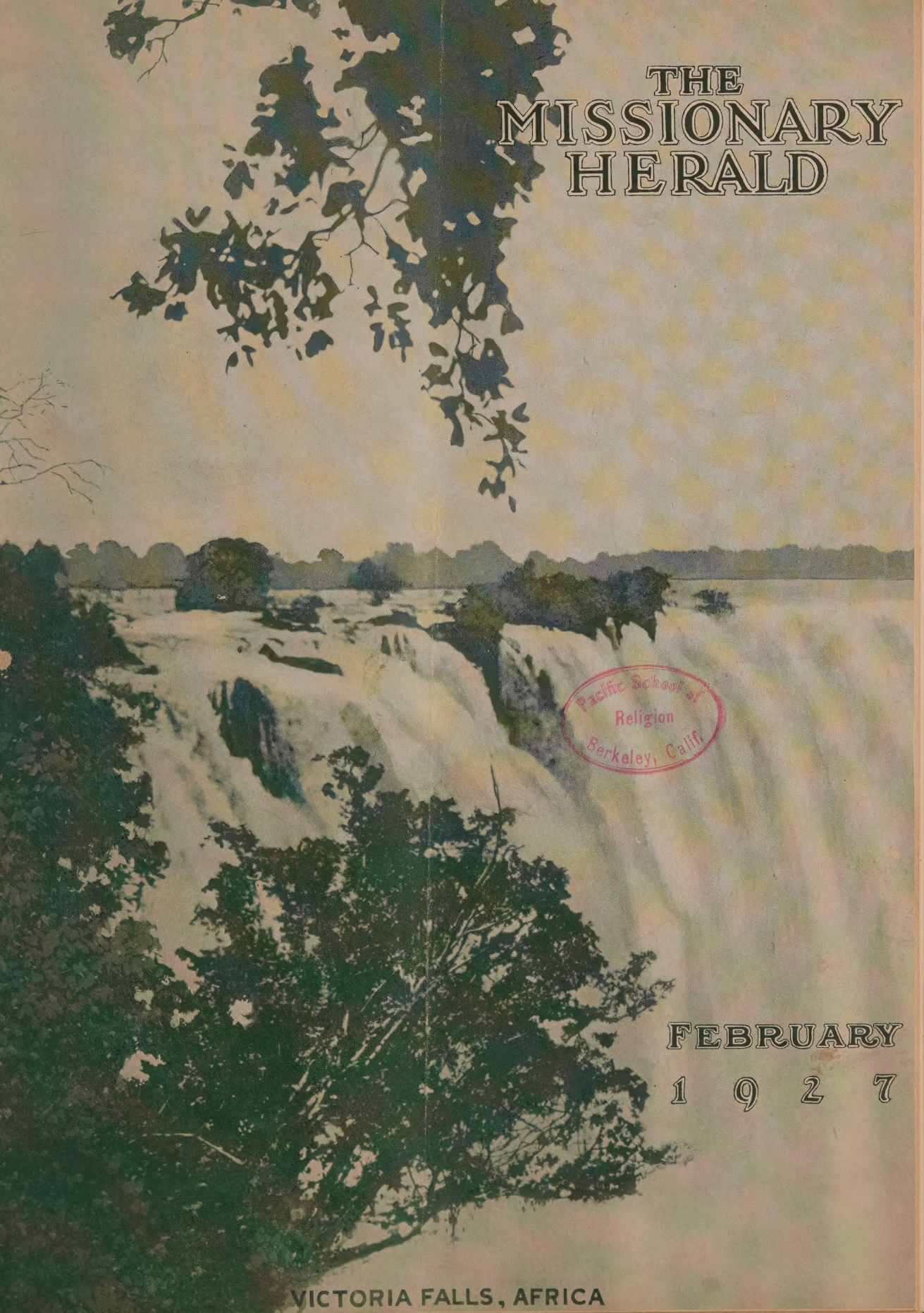
THE MISSIONARY HERALD



Pacific School of Religion
Berkeley, Calif.

FEBRUARY
1927

VICTORIA FALLS, AFRICA

HAVE YOU CONSIDERED BEQUEST INSURANCE?

By BREWER EDDY

THE subject of insuring one's life in favor of the American Board will be pondered by many friends in future months. December 13 to 18 was suggested as Bequest Week by the Equitable Life Assurance Company, and presumably their many agents over the country may have approached literally thousands of persons with this as a possible basis of insurance sales talk.

Mr. Francis L. Cooper, formerly the leader of the Apportionment Campaign in Massachusetts, has recently interviewed a score of "prospects" concerning this type of bequest for favored missionary causes. He has found an unexpected and favorable response.

A page advertisement appeared in the *Congregationalist* under the title "Insure Your Life for a Noble Cause," listing five advantages of this kind of insurance. These pointed out the best arguments that can be marshaled: the entire gift helps the beneficiary promptly on maturity of the policy or proof of death; the premiums paid from year to year are small in comparison to the final result; and the donor's estate is preserved intact.

Now comes a prominent layman to the front, telling a convention of insurance agents that he has taken out two policies for his favorite benevolences, and that any man who has a margin of money has an obligation to insure himself as one of the best ways of helping his own favorite cause.

At least four companies have instructed their agents in this matter, and it may easily be possible that this subject will spread in interest and become a pertinent topic for thought to many.

What is the Board's attitude? Of course the American Board would like to see all its friends insure their lives in behalf of foreign missions. The Board's name might well be written on thousands of insurance policies. Two officers of the Board have written moderate policies in the Board's behalf on their own lives in the last week. We know that many college classes insure each member and maintain the premium as a gift to their Alma Mater.

The Board would prefer to receive a straight Conditional Gift, because that settles the thing once for all, but where a person can pay an annual premium, but cannot make a capital gift, this insurance plan seems thoroughly well tested and wise.

One other point should be stressed. If prosperous men beyond middle life would be willing to consider transferring one of their own present policies to the Board, it would be an ideal form of gift. The insurance policy would become immediately payable upon death. It does not have to pass through the long process of the probated will; it is not open to taxation or reduction for any cause whatever. If friends consider this, let them first question whether they have a paid-up policy or a policy they have carried for years which might well be transferred because its capital amount is not desperately needed in the estate. Like Paul, who wanted to see the Gospel preached by one method or another, let it be said that insurance policies written for the Board are good, and Conditional Gifts are good, and the transfer of policies long carried is good. Any method of blessing the Board with increased funds is good.

AN APPEAL FROM YOUNG AFRICA

"Let me have it, too"

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America

A FOREIGN MISSIONARY MONTHLY

One Dollar a Year

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Ten Cents a Copy

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NEWS

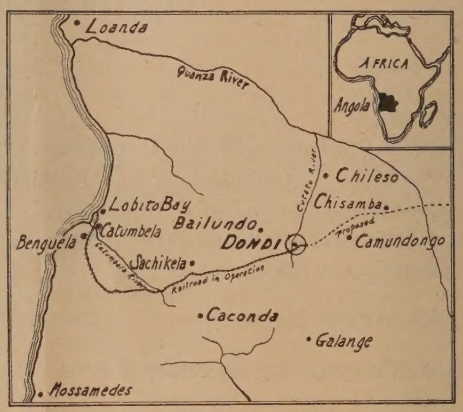
Cabled dispatches from Dr. Beard indicate disorder and threatening conditions in Foochow area, but Board expects to hear soon that situation is in hand. Missionaries reported safe.

Mexico conditions satisfactory so long as diplomatic relations are not severed or armed intervention determined upon.

The Canadian Board divides West Africa field with the American Board; Dondi to be the common educational center.

Choice of site reported in Portuguese East Africa for new station, to be financed by Fairfield County (Conn.) Association.

The Board takes action to reopen Inhambane, P. E. A.



THE WEST AFRICA FIELD

The Canadian field includes Chisamba Camundongo (Portuguese spelling) and the outstations of Dondi, which is a union center.

Leroy F. Ostrander of Bulgaria died at Clifton Springs, December 12th.

Union of American Board and Woman's Boards celebrated in historic Park Street Church, Boston, January 6th.

Rejection Lausanne Treaty serious blow to missionaries in Turkey.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THE AGREEMENT WITH THE CANADIANS

NOT only is the immediate task in Angola, West Africa, too great for the few American Board missionaries there; the field is too extensive. One can travel for a hundred miles beyond the mission in almost any direction and find no centers of hope to relieve the pervading fear and degradation of heathendom. The Board has therefore welcomed the coöperation of two other bodies in seeking to possess the land. A great area to the south and westward is being occupied by the colored Congregational churches of America, while the eastern part of this needy field has been manned by Congregationalists of Canada. Perfect harmony has prevailed, as black and white, Canadian and American have joined with intensest devotion in the one great task.

A mighty and historic change at home, however, has necessitated a change in this coöperation on the field. The Congregational Church of Canada has been merged with two much larger churches—the Methodist and the Presbyterian—neither of which had any missionary interests in Africa. This gave unusual importance to this Canadian field in Angola, and the American Board was asked to give over to the new and powerful Foreign Mission Board of the United Church of Canada the whole administration of the Canadian section of our West Central Africa field. With mingled emotions the Prudential Committee has agreed to the change.

Perfect coöperation in service and harmony of purpose will be maintained, though Chisamba, Kamundongo, and Dondi can no longer be claimed as stations of the American Board. Each year, traveling by "kaffirmobile" or Ford or hammock, the missionaries will gather for a joint annual meeting, and each year the native members of the one Church of Christ will seek the precious "guias" or permits from the authorities which will safeguard them as they tramp two or three days' journey, with their food supply on their heads, to join in the yearly series of revival meetings known as the Conference.

When the chief of a heathen village for the first time gives his august authority for a school to be opened among his people, a teacher, trained, tried and true, must be ready to answer the call. Such all-round teachers are not just born, they have to be made, and the teacher-factory at Dondi is a very important part of the works. Currie Institute for boys has hitherto been supported wholly by the Canadians, while Means School for girls has been under the W. B. M. I. According to the new agreement, these central training institutions for boys and girls will continue as union enterprises and will be jointly staffed and supported by both missions. The Sarah H. Bates Memorial Press will also continue to serve both fields under a joint administration.

THE NEW PORTUGUESE LAW AND MISSIONS

A LETTER was recently received from the Portuguese consul in Boston bearing upon the attitude of the Portuguese Government towards missions in their colonies. Such an official communication, wholly unsolicited, is worthy of especial note. It encloses a summary of the new law with regard to religious missions in Portuguese colonies submitted by the Portuguese Minister in Washington. The consul assures the Board that he has "been directed to make as much propaganda as possible of the act recently enacted by the Portuguese Government" and "would be pleased in furnishing any other information regarding this matter."

The motive of the government in enacting this law is thus stated by the Washington office:—

> "The Portuguese Government are convinced that their mission as a colonial power must consist in civilizing and nationalizing these millions of natives, and in lifting them from the barbarous status in which they live to a condition in which they will enjoy the moral and material advantages of a properly constituted family life, of national and municipal organization, and of a progressive agriculture, industry, and commerce.
>
> "They realize that adequately managed religious missions are one of the most powerful agencies through which they can achieve their aims."

The law itself, however, refers to the Portuguese Catholic missions which are to be subsidized by the government:—

> "The missions are given the legal status of persons and the recruiting of their personnel is carefully provided for. They also obtain all the resources in buildings, subsidies, and pensions necessary for their unhampered operation. They are organized in such a manner as to insure that they will fully fulfill the chief duties assigned

> to them, which are: to instill into the minds of the natives moral principles that may favourably influence their family life; to give them instruction in agriculture, manual labour, hygiene, and domestic economy in order that gradually the living conditions of the native population may rise to a higher level."

The report from the Portuguese Legation closes with this final assurance to the world:—

> "And finally, that the Portuguese Republic, after a slackening of its high endeavours in this direction, due to various circumstances, not the least of which was the Great War, is determined to give forthwith a vigorous impulsion to this great humanitarian and national work, by intensifying the aid and protection increasingly given to the native populations since 1919."

With reference to the service of Protestant missions nothing is said in the new decree. From the preamble to that decree, however, we understand that

> "Many foreign missions have been for many years working in Angola and in Mozambique. Unfortunately, their aim has not always solely been to civilize the natives, and not infrequent instances have occurred of intrigues carried on by them among the natives and in foreign countries against the Portuguese Administration and Sovereignty."

The evangelical churches of Portugal have made vigorous protest against this decree through the Alliança Evangelica in Lisbon. While there may have been just cause in times past for some such charges against missionary groups at work in Africa, it has always been the policy of the American Board to seek the closest coöperation with the governments under which it serves, believing that thus the truest service to the native peoples can be rendered.

THE TRAVAIL OF THE SOUL

FORMER President MacLachlan of International College, Smyrna, said recently that if he were called upon to choose between the compulsory chapel and Bible study of the "free" days before the War and "where the college stands today," he would choose the latter. When he said this he was addressing the Prudential Committee, with no little enthusiasm, on the present moral and spiritual opportunity and effect in the college under present Turkish law. He spoke as a Christian educator bent upon giving the heretofore neglected or inaccessible *Turkish* student those moral and religious sanctions most needed in Turkey today. He did not say that much more good would not be done when the Government offered better conditions, but he made it clear that where one proves his purpose to obey the law of the land, he is entrusted with large liberties.

And in this connection we should proclaim it upon the housetops that the missionaries of the Board in Turkey are not ashamed of the Gospel of Jesus Christ; nor are they conscious of compromising their Christ in their decision to remain in Turkey, at work under the restrictions imposed by the Turkish Government. Some of them at first may have doubted the advisability of remaining, but we have yet to hear that any missionary in Turkey today regrets the decision of the Mission and Board to "stick to the job." Quite the contrary; if any missionary group is enthusiastic, it is this one.

CONVERSIONS IN A SOCIAL SETTLEMENT

TWENTY-THREE persons, nineteen men and four women, were baptized on November 28 at the Yodogawa Neighborhood House in Osaka, Japan. Quite a number more wished baptism but were prevented; two daughters and a son, for example, of a family living next door to the playground being asked by the father not to seek baptism, though he has always been a good friend of the work.

Practically all of those baptized have been attending the religious meetings of the House and have been members of the various clubs of the settlement. They are not people who would decide a matter of this sort hastily. They realize the significance of the step they are taking—baptism being much more of an insuperable obstacle in the Orient than in America. According to Mr. Moran and Miss Cary, they are "literally hand-picked Christians," and, considering the length of time the Neighborhood House has been in operation, "well-nurtured Christians."

We are glad to give special prominence to a report of this nature. All too often Social Service has been criticized as a "non-productive missionary method." While many have praised it for its humanitarian aspects, they have all too often failed to see its *religious* value. To them evangelism has little chance in a welfare center.

We must remind ourselves that God can and does use every form of mission institution for the revelation of His truth and saving power. The work of "redeeming human society" necessarily calls for the "winning of souls."

WE SAY AMEN

ONE familiar face is missing from our immediate circle, though still to be found in the Congregational House—that of Mrs. Theodore S. Lee, who, on January 3, moved her office into the rooms of the Department of Social Relations of the Education Society, where she is associated with Mr. Herring. Looking forward to the day she dreams of, when she may return to her beloved India, Mrs. Lee is preparing herself for community and social work, and is beginning a course of study and of "laboratory work" with that in mind.

At the last meeting of the W. B. M. directors the following tribute was read by Mrs. W. L. Adam, chairman of Buildings Committee, and it was voted to place it upon the minutes: "It is with sincere regret that we say good-by officially today to our friend and servant, Mrs. Hannah Hume Lee. We are grateful for her invaluable services; the many addresses which have reached more hearts than she or we can ever know; the human interviews, which have meant strength and life to us all; and not least, the mastering of details in the work of the Buildings Committee—all done and given in the radiance of spirit that can only come from Him she serves, who calls her not servant, but friend."

A REDUCED DEFICIT

WE wish this title applied to the accumulated debt of the Board, which so greatly hampers the work, but it has to do with the *Missionary Herald* and its expense account for the year just closed.

At the last National Council Meeting a leading argument for the merger of magazines was the increasing deficits of our Congregational publications. The *Herald's* "deficit" was put at $18,000, in a total of $60,000 for the *Congregationalist*, the *American Missionary*, and the *Missionary Herald*. A year ago the Board took steps looking toward the reduction of this "deficit" or subsidy, and today we can announce that because of a saving in the cost of production, an increase in advertising income, and a net gain of several hundred subscriptions, a cut of more than $6,000 has been made.

In these days, when religious journals are going out of business and when denominational periodicals are demanding increasing subsidies, this is a gratifying report from our business agency. The subsidy of less than $12,000 in a business involving annual expenditures of $2,000,000 is not "poor business," particularly when one realizes the special mission of the magazine. Yet the Board, aiming to make its organ a paying investment in every particular, appeals to its friends to do all within their power to enlarge the lists of subscribers and advertising firms.

THE POLICY OF THE *HERALD*

JUST one hundred years ago, or, to be exact, in the January number of the *Missionary Herald*, 1827, a statement of the primary design of this organ of the Board was made by its editor. With but few changes it can be quoted today as a partial expression at least of our own editorial policy. We underline those phrases that are of special importance today:—

> "The primary design of the *Herald* is to *acquaint the Christian community with the proceedings of the Board and its missionaries.* These proceedings, whether in reference to our own population, to Southern or Western Asia, to Western or Southern America, or to the Islands of the seas, are generally described in a connected series, by means of letters, journals, abstracts, or reports. There are, also, compendious views of the more interesting religious and missionary intelligence not specially connected with the missions of the Board; of the character, manners, and customs of the various nations, which are the proper objects of foreign missions; and, in general, of *whatever has a direct bearing on the cause of Christian benevolence.* And finally, the monthly numbers contain a particular acknowledgment of all donations made in behalf of the missions under the care of the Board.
>
> "A work like this is essential to the Board. Depending on public charity, *the Board could not prosper without some such means of making known readily its enterprises, successes, and wants.* It must have a publication which shall be *wholly under its control*, issued at stated and frequently recurring periods, and sent to numerous districts of the country. Only then will its influence be strong, regular, and extensive."

To repeat in our own terms: the *Herald* must stimulate giving. Materially, it is indispensable to an organization that depends so greatly upon the practical support of individual friends as does the American Board.

Yet this foreign missionary magazine has an even greater end to serve. Like a prophet, it has a real spiritualizing mission. It is a missionary means in itself alone. Not only does it work *for* the missionary, but also does it serve *as* a missionary. Its reach and relationships are such that it tends to world friendship and peace. And in so far as it reflects the mind and heart of Christian missions, it helps spread the Gospel and life of Jesus Himself at home and abroad. This alone justifies its existence as an arm of the Board.

THE BRIDGMAN ENVELOPE SERIES

"No missionary life for me. There's going to be one rich man in the Bridgman family and I'm going to be that one."

And yet Fred Bridgman did become a missionary, even though he possessed such business talents as would have made him rich. The inspiring story of what he did in Africa, and what he was in character and spirit, is told in the January *Envelope Series* by his closest friend, Dr. James Dexter Taylor. It is a rare piece of biographical writing.

YOUR INDEX IS READY

A LIMITED supply of indices covering the *Missionary Herald* for 1926 is available. This Index, prepared by Miss Knapp, registers progress towards the perfection sought for, and should be of real value to all those who wish to use the year's output effectively.

Apply to Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

A Fair Sample of the Matsuyama School Product

MATSUYAMA CELEBRATES

Anniversary celebrations are bound to have much in common, but the one which marked the completion of forty years of the Matsuyama Girls' School included several unusual features. This school, whose able principal is Miss Olive Hoyt, has recently adopted the Dalton Plan of teaching and is up-to-date in numerous other ways. It has a loyal body of alumnæ, who had been planning, with the directors and staff of the school, for two years, to make this a notable event.

The formal exercises took place October 16, 1926, with the governor of the province, the mayor and vice-mayor of Matsuyama, principal of the boys' college, etc., among the guests of honor. Much bowing (to music), special songs, and hymns opened the ceremonies, and there were speeches from all the dignitaries, from the alumnæ, and even from the girls! One thanked the Woman's Board of Missions for the help given the school; Miss Susan Searle, president emeritus of Kobe College, stood and received this speech on behalf of the W. B. M.

A cablegram of congratulations from the Board arrived in time to be read at this gathering. It was a source of regret to all that Miss Cornelia Judson, the former principal, who had so large a share in the building up of this institution, was absent on furlough in America. Every guest was given a set of post cards printed for the occasion, a history of the school and other souvenirs; a luncheon was also served to alumnæ, teachers, and special friends. The evening was devoted to an entertainment by the school, made up of musical numbers, two Japanese plays, one written by the girls and one a little English drama laid in London in the seventeenth century. They played to a crowded house, not even standing room being available when the entertainment began.

An interesting event was the memorial service held by the alumnæ on Sunday afternoon, in the school chapel, for those teachers and graduates who had died—eighty-four in all. On a raised dais on the platform were arranged pictures of those who had gone, including that of the founder of the school, Mr. Ninomiya, with many flowers before and around them.

During the next two days an educational exhibit was thrown open to the public. There was a fine display of needlework, including even the layette of a foreign baby and examples of foreign clothes; the Science Department showed collections of butterflies, portfolios of ferns and drawings of flowers made by the girls. The art teacher had loaned his collections of prints—many in colors—of the world's famous pictures. Photographs of other schools in Japan, and photographs and samples of work done in grade and high schools in America, were of much interest to teachers, as were the educational books exhibited by Miss Hoyt.

In the graceful little letter to the Woman's Board of Missions, written in English by a fifth-year girl, appointed to speak for the school, occurs this sentence: "We cannot reward you for this great kindness, but we will do our best to do our duty and will be good women to live up to your hope." This seems to be the spirit of pupils and alumnæ, and we feel sure that, as Miss Searle asserts, "Miss Hoyt and her staff richly deserve the government recognition recently accorded the school."

ANOTHER HISTORIC SCENE IN PARK STREET CHURCH

BY DOROTHY P. CUSHING

IT was a bitterly cold night, that historic February 6, 1812, when the first five missionaries of the American Board of Commissioners for Foreign Missions were ordained in Salem Tabernacle Church. So cold, indeed, that a small boy who had trudged many miles in the frosty air to be present at the event found the warmth and light of the crowded church making him the victim of an almost irresistible desire to slumber. But young William Goodell, later a distinguished American Board missionary, fought off sleep sufficiently to have his imagination stirred by the tension and high, spiritual atmosphere of the assembly, which at times seemed "moved, as the trees of the wood are moved by a mighty wind."

Out of the crisp night air, reminiscent of that other evening 115 years ago, there came on January 6, 1927, nearly 1,000 representative Congregationalists and their friends from various parts of New England to witness the union of the four Boards, which brings under one name 289 years of continuous foreign missionary service. Another red-letter day has been placed in the annals of Congregationalism. This new venture, which is officially called "unification," but which the public insists upon calling the "Merger," was not celebrated in Salem, but in the historic old Park Street Church of Boston.

To the sensitive imagination the quaint pews and galleries of the church became again peopled with the men and women of other days. The spirits of those whose dearest memories clustered about that ancient pulpit formed a "cloud of witnesses" to the publicly made pledge of the new American Board. Where a moment before sat a modern congregation there appeared instead the vision of another historic meeting held in this same church 108 years ago, when the American Board, then with only two missions in the foreign field, began the stupendous task of transforming the savage Sandwich Islands into a civilized Christian nation. The voice of Dr. Rockwell Harmon Potter, whose resonant tones spoken into the microphone carried his words into the hearts and homes of thousands of unseen listeners, gave way to the voice of the grave and dignified Hopoo, the Sandwich Islander, who rose in this same pulpit and told his story in a manner "highly becoming the house of God." The *Missionary Herald* of November, 1819, in reporting the gathering, adds: "The occasion was one of the most interesting and solemn which can ever exist in this world."

"Head of the Church triumphant" sang those men and women of 1819. "Our God, our help in ages past, Our hope in years to come," sang the men and women of 1927. And the sound of their voices brought wandering thoughts back to the present. "The wilderness and the solitary places shall be glad, and the desert shall blossom like a rose," read Rev. A. Z. Conrad, D.D., as the Scripture lesson.

The presentation of the Woman's Boards, made by Mrs. Helen S. Ranney for the Woman's Board of Missions for the Pacific, by Mrs. Lucius O. Lee for the Woman's Board of Missions of the Interior, and Mrs. Everett E. Kent, for the Woman's Board of Missions, followed. The effectiveness of this ceremony lay in its simplicity. Holding in their hands rolls of parchment, symbolic of the workers, institutions, and loyalties of their respective Boards, these three women graciously transferred the allegiance of their groups to the great new American Board. The underlying tone of their brief speeches was uniform:—

"I bring the loyalty and support of the Congregational women in Northern and Southern California, Oregon, Washington, Idaho, Utah, Nevada, Arizona, and New Mexico," said Mrs. Ranney.

"The biggest asset brought by my Board is the loyalty of the women in the states that stretch from the Alleghenys to the Rockies and from Canada to the Gulf," declared Mrs. Lee.

"With confidence and satisfaction the Woman's Board of Missions transfers to the American Board the future of its world-wide adventure in schools, social centers, and other institutions," said Mrs. Kent.

At the close of each speech these representatives of Congregational womanhood added: "By virtue of the authority vested in me by the Board I represent, I herewith commit to you as representative of the American Board of Commissioners for Foreign Missions the work for women and children in foreign lands hitherto entrusted by the churches to my Board. To you I commit also the constituency of this Board, whose loyalty has made the work possible."

Dr. Potter responded in fitting fashion for the American Board. Once more men and women, shoulder to shoulder, would labor for the cause of the Kingdom. "We are outgrowing narrow and parochial notions of the meaning and scope of the common faith of the Christian Gospel for men," he said. "We see its far outreach. We rejoice in the inspirations which that vision kindles, and we accept together the challenge of the task which that vision lays upon us.

"Money is the least of the contributions these women are bringing. We pay tribute tonight to the mothers in Israel, who have loved their way around the world through lives they have never seen. We cannot do less than highly resolve that we shall not drag them down: they shall lift us up."

Loyalty and confidence were the keynotes of the entire meeting. To put the massed resources and power of the men, women, and children of Congre-

gationalism in America behind a movement that spreads to the uttermost corners of the earth in healing and loving ministry was the need of the hour. And the challenge of the new day had been accepted.

An enjoyable feature was the introduction by Secretary Patton of six veteran missionaries who were representative of the more than one hundred veterans of the Cross whose names shine upon the American Board's Roll of Honor. The group included Dr. and Mrs. Otis Cary, with a record of forty-two years in Japan; Rev. John K. Browne, for thirty-eight years in Harpoot; Dr. and Mrs. Robert A. Hume, with Dr. Hume's period of service in India covering fifty-nine years and Mrs. Hume's forty-four years; and Mrs. Sarah D. Riggs, with forty-six years of life spent in Turkey.

A surprise followed the service of Prayer and Intercession led by Dr. Raymond Calkins, of Cambridge. Before Prof. Edward Caldwell Moore stepped forward to offer the closing prayer, Dr. Potter raised his hand and announced: "Will you arise, please, and receive a message from the President of the United States?" With a murmur of expectancy, the congregation arose. The telegram, which was addressed to Dr. Barton, read thus:—

"Please extend my best wishes to your gathering and assure them of my appreciation of the efforts which they are making in behalf of the American missionary spirit. It is one of the satisfying evidences of the Brotherhood of Man.—*Calvin Coolidge.*"

And so ended one more epoch-making event in the history of American Congregationalism. Now, with 768 workers in fourteen foreign countries, this newly reorganized force of men and women look hopefully forward to further conquests for the "faith of our fathers."

A PETITION AND ITS ANSWER

PRESENTING THE PETITION TO SECRETARY RIGGS IN 1924

THE PETITION

THE AMERICAN BOARD CHURCH
STATE MINES BENONI, SOUTH AFRICA
SECRETARY ERNEST W. RIGGS

GREETING:

We, the undersigned Committee, representing the American Board Mission Churches in this community, which are composed largely of native men from Portuguese East Africa, especially the Inhambane District, humbly express our gratitude to God for the care He has bestowed on you in bringing you safely to us through the dangers of land and sea.

We most cordially welcome you at this time, which is a most critical time for our people. We have long desired to see an Angel who would come and convey our message to the headquarters of our mission over the sea.

We would beg to remind you of that early band of missionaries who came to South Africa in two parties in 1835. The first party went into Zululand to the King Dingaan, and when they were driven from that field by the wars between Dingaan and the whites, they returned to Natal with disappointment and tears. Their names were Revs. Adams, Grout, and Champion. The other party, composed of Revs. D. Lindley, Venable, and Wilson, went to the Northwest, where they lost their dearest Mrs. Wilson, the first white person who died in the Transvaal—in 1836. We wish to testify to their zeal in extending the Kingdom of God by preaching the Gospel in the dark places. They were the torch bearers of the fire of life.

The influence of the lives of these early witnesses, of their toil, prayers, and tears, has been felt not only in the Transvaal and Natal, but beyond the borders of these Provinces. Today, in the person of Dr. Bridgman and his helper, Rev. Likumbi, and the evangelists under them, the good news is being spread, and many mission stations have been started among our people.

Our Prayer and Petition to you, Sir, is this—We humbly and sincerely request you to present our earnest request to the Board in America. We beseech the Board to send us a rescuer in the person of a white missionary at Inhambane. Thousands upon thousands of people confidently look to the Board, confident that they will not be neglected in this day of their awakening to new life, in this day of great need for a shepherd who will lead them out of their serfdom and heathenism into the Light which is the Light of men everywhere.

We beseech you to stand for us as our Advocate, carrying our words as an Angel of light to the Board over the sea.

N. CHARLES HANS MKIZE, *Pastor.*
TAYLOR LENGE,
JOSEPH KUMBANE,
JOSEPH LANGA,
JOHANNE MAGAM,
ELIZABETH J. MNANDI (MRS.),
GOODENOUGH MATSINYE,
} *Committee.*

May the Eighteenth, Nineteen Hundred and Twenty-Four

THE ANSWER
1927

Rev. Frank S. Tucker
Mrs. Annah Bursaw Tucker

PROGRESS IN PORTUGUESE EAST AFRICA

By SECRETARY RIGGS

I

REOCCUPYING INHAMBANE

ON the last annual visit that Dr. Bridgman paid to his Inhambane Christians, Samuel, the evangelist, waded out into the waters of the bay to carry him ashore at Manji. The dark face of this lonely messenger of God was shining with a happy light, surprising in view of rumored difficulties with the Portuguese officials and the serious illness of his wife. Stolidly he concealed his secret as they climbed the hill, trudging through deep sand under the broiling sun. The women folks were expressing their childlike excitement and joy by chanting hymns of welcome as, with sleepy babes tied to their backs, they straggled along, bearing on their heads cot beds and food boxes of the "Umfundisi" and his white companions. Samuel led the party straight to the neat, new, brush hut which had been specially built for their "Baba" by eager, loving hands.

After the cots had been set up and we had washed, we wound our way between fields of manyoc and mealies to the old, familiar, grass schoolhouse, where, with a stately sweep of his arm, Samuel pointed to a new brush and thatch lean-to and, wreathed in smiles, announced, "This is our Boarding Department!"

To the unsophisticated Board secretary this was very amusing. Here was this mere boy, Samuel, who had learned slowly and painfully to pick out the words of his Sheetswa Gospels in the night school at Johannesburg, so successfully advertising as a teacher that boarding pupils came from far. All that these children of the baboon jungles could hope to acquire was the ability to read the New Testament. The language has no newspaper, and literally no literature. But to go to school, to learn the magic of the paper that talks, this was to advance in the ways of the white man above the chief and the witch-doctor.

Far other thoughts were engrossing Dr. Bridgman's mind as with a characteristic chuckle he ejaculated "Good Heavens!" School permits, government inspection, new financial burdens, and above all, the imperative need of supervision over the ever-expanding "school" system in the bush, six hundred miles from the nearest American Board missionary —these were the ever-present problems that absorbed his mind, and he poured them out in vigorous language to the visitor from the Boston office. This was but a sample of the ambition and devotion of these Inhambane boys, who, returning from the gold mines of Johannesburg, carried back with them not only clothing and the baubles and gewgaws of a cheap civilization, but also the precious Gospel they had learned, and were eager to share with their naked friends of the kraal.

The one great boon which was sought alike by itinerant missionary and native evangelist was an American Board representative who could live the year round among these little black lambs of the lowlands. This had been impressively presented for transmission to the Board in an illuminated petition prepared by some of the Inhambane Christians still resident in Johannesburg. It was again strongly stressed when the mission met in annual session to solemnly consider the needs of the field. It was dramatically impressed upon my mind when at the height of the annual conference at Mheho, in the presence of a thousand earnest native Christians, a marimba and a bow with arrows were laid at my feet. The orator of the occasion besought me to take these symbols back to America —"May the sweet music of our xylophone sing its way to the souls of the churches of America, and," grasping the bow and drawing the arrow to the head, "may this arrow pierce the heart of America and open the way for the flow of love that can bring us the blessings of the Gospel." The excited tones died away. The tantalizingly, unruffled calm of the white stranger cast a shadow over the eager expectancy of the crowd. Then Pastor Likumbi rose and placed two paper pounds in my hands, a gift representing enormous sacrifice on the part of these children of nature, as he said, "This is the first deposit in the account for the new missionary at Inhambane." They would do their part to pay the missionary's salary!

Earnestly the Prudential Committee considered this request. It meant a new field, a new station, a new budget. It was work in an area like too many others in South Africa already scatteringly occupied by three other missionary societies. Could not these others provide care for the seventy little groups of Christians which insisted they were "American Boardi" churches and belonged to no other body? While this seemed reasonable to administrators at home, it was also clear that the petty

rivalries of the established denominations, the blandishments of immoral leaders of schismatic Ethiopian sects, and the persecution of enraged heathen leaders all tended to disorganization, and the fear of Portuguese authority undermined morale. Methodist missionaries agreed with our own that unless the American Board gave help and guidance, these little ones would be caused to stumble.

Nearly three years have passed—tragic years for the mission. Dr. Bridgman, the beloved father of the Inhambane people, has died. Illness and retirement have removed four other families from the small circle of missionaries in Natal. No one could be spared for Inhambane. Once more, as a more rigid application of the education laws threatens to close all the little schools in the bush, comes the compelling cry of these sheep without a shepherd. They now need not only a missionary who can talk their language and live with them, but one who can talk Portuguese and be the friendly interpreter of Portuguese ideals.

In November the Prudential Committee decided to transfer the designation of Mr. and Mrs. Frank S. Tucker from West Africa to Inhambane. These two eager young people are studying in Portugal just now, but later in the year will answer the call of the marimba and settle among these loyal children, to give them guidance on a perplexing way and enter for the American Board, where "a great effectual door is opened, and there are many adversaries."

INHAMBANE FOLKS

At the left, watercarriers, mother and child; at the right, some who live near the bay, where they can get fish and shellfish, so that famine is not greatly feared.

II

KAMBA SIMANGO ARRIVES HOME

NARROW, winding paths and broad auto roads were filled with a stream of Ndau people coming to Mt. Silinda in response to the call of their white chief, the native commissioner, transmitted through the native chiefs. They were ordered to appear when the sun should be just overhead. Was a new tax to be decreed? Had the great white king decided to sell lands to them? Or was the governor of Southern Rhodesia coming to see his black subjects? All their guesses were wrong. The two thousand men, women, and children were called together to hear an address by one of their own people, C. Kamba Simango. Here was a man, so this British official pointed out, who had profited by his education at the mission school and was now welcomed by the white man and could sit at his table.

This impressive object lesson was used to good advantage as Mr. Simango visited Rhodesia. But it was not for praise or flattery that this graduate of Hampton and Columbia returned to his people in South Africa. He came to live the abundant life among his own kin. He came to pass on the contagion of the spirit of Christ to the people of Mashanga on the Sabi River. There the densest population is submerged in the densest ignorance. There the strongest native chief bends to the strong compulsion of the Mozambique Company and is slowly being crowded off from his fertile lands by the Portuguese traders into less desirable native reserves. There, forty years ago, Chikugu was promised a school by the missionaries, but from there, twenty years ago, Simango trekked 150 miles through the big game country up to Mt. Silinda for schooling, because that promise remained unfulfilled.

Two years ago, after a long series of interviews with officials in Beira and Lorenzo Marques, the authorization for the American Board to open a religious mission among these people was definitely granted and recorded at the capital of the Colony. But lack of necessary funds and workers prepared for the task prevented the initiation of this long-delayed enterprise.

Then intervened that heartbreaking period of uncertainty when the proposal to transfer the whole Rhodesia Branch of our South Africa Mission to

the General Missionary Committee of the Dutch Reformed (Boer) Church of South Africa was under consideration. This uncertainty is now happily ended by the decision of the Prudential Committee to continue this mission, and once more the advance in the lowlands is being urged with burning eagerness by friends of Mr. Simango.

While studying at Columbia, this native of Portuguese East Africa became acquainted with the nearby churches of Connecticut. Among these churches his simple story roused an eager devotion to the task for which he was preparing. In their midst he was married to Kathleen Easman, an accomplished and cultured native of the Gold Coast, and by them he was ordained to the Christian ministry. They then pledged the support of these, their missionaries, and sent them across the sea for further training in Portugal.

Deep tragedy cast its shadow across the path of Mr. Simango, as his devoted partner was taken from him in early 1924. Never swerving from his purpose, however, he completed his Portuguese training, receiving valuable certificates from the Minister of Education, and spent a few months of apprenticeship among our missionaries in Angola, taking with him the second Mrs. Simango, also a cultured native of the Gold Coast.

So urgent were the pleas of the Fairfield Association of Churches that the Board should permit Mr. and Mrs. Simango to begin work at Mashanga, that a survey of the field was authorized to determine upon plans for one new mission station in Portuguese East Africa. Mr. Simango arrived on the field just in time to participate in this survey. The supreme task of those making the survey was to find an available site suitable for a mission station. On October 13 last the thrilling message was received by cable from the mission that an excellent site was available. This was at once wired on to the Fairfield churches just meeting in their autumn session. One of the members of the survey party thus writes of their feelings as they received the promise of the land:—

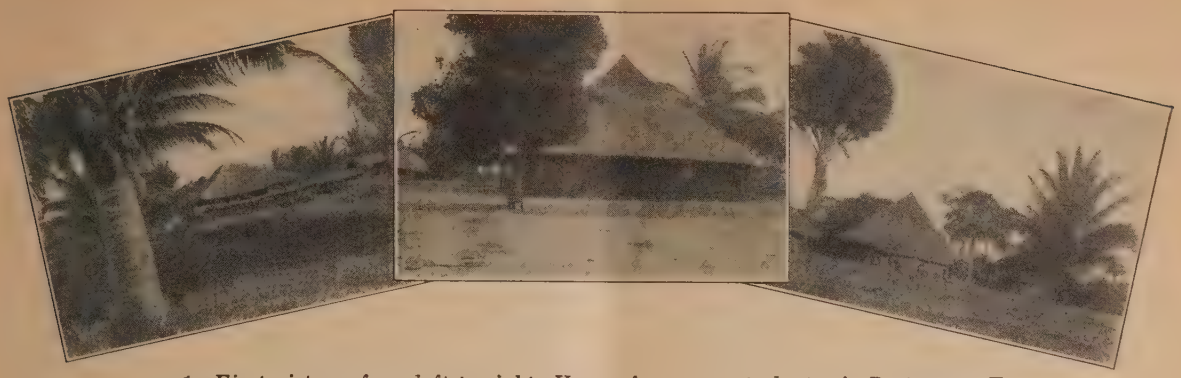
> "I wonder if you can imagine my feelings today when I realize all the possibilities of the fact that late last night the owners of all the unreserved land in Mashanga agreed to sell us a piece of 800 to 900 hectares. I have longed for this for many years, and even now, when we left home, there was not any more hope of our getting it than before, except that the Board has authorized a survey. Can you imagine Kamba's feelings also? His whole life has been centered in this for so long, that when he found there was hope he could hardly contain himself. And the Mashanga boys —can you imagine what it means to them? They have asked and waited for news of our progress right along. Not a day passes but that some of them speak to me here about it!"

Nine thousand dollars is the price needed, and the piece being purchased is over 2,000 acres in extent, giving opportunity for all future needs. And this is the very site the missionaries have dreamed of all these years and hardly dared hope for. The money is not yet in hand, but He Who guided the ones making the survey will surely touch hearts at home and grant a compelling vision of the pregnant opportunity.

There are lions in the path figuratively as well as literally. Government technicalities, the opposition of Portuguese Catholic missionaries, and the heartless demands of commercial companies for costless labor will each require more patience, tact, and persistent hope than is called for in most fields. "Who is sufficient for these things?" Who will join C. Kamba Simango in taming the wilds of Portuguese East Africa?

WAY DOWN UPON THE BUZI RIVER

THE NEW STATION IN P. E. A.



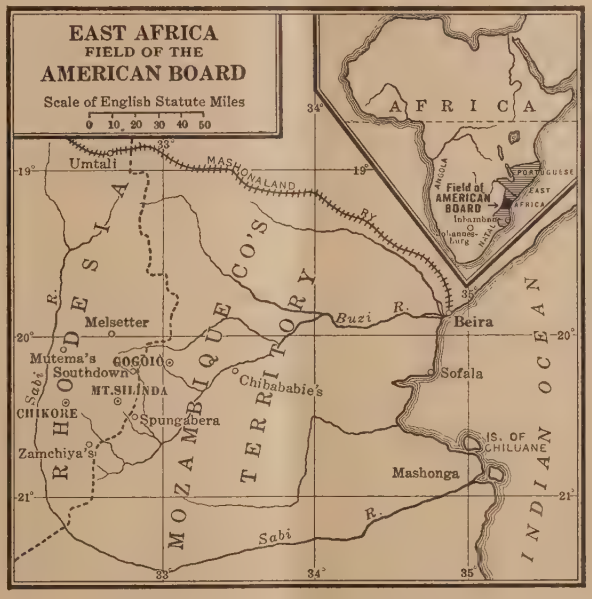
1. First picture, from left to right: Home of a cocoanut planter in Portuguese East Africa, near Sofala.

2. Center picture: Home of Chief Chilsonga at Mashanga—one of the finest native houses in East Africa.

3. Kraal of Chilsonga's uncle at Majerete. This is on the site chosen for the new Mashanga Station, which is to be financed by the Fairfield County (Conn.) Association of Churches.

THE P. E. A. FIELD

Note Mashanga (spelt Mashonga on map) is near the mouth of the Sabi. Here will be developed the Board's new station as the Fairfield County Churches raise the funds for the same.



BEIRA IN PORTUGUESE EAST AFRICA

1. Picture at left shows lot owned by the Board but not yet built upon
2. Center: The Bank Building
3. Right: Main street of Beira, showing buildings of German East Africa Line

THE WORLD WINDOW

By C. H. P.

A Post-Mortem Emperor

Japan not only has a new emperor in the person of Hirohito, who takes the place of Yoshihito, his father, recently deceased, but has added a new member to the imperial line from out the remote past. Last October, by governmental decree, Chokei Tenno, who lived in the 14th century, was proclaimed ninety-eighth Emperor of the Japanese Imperial line. It has been learned that he was a great and admirable poet, a thorough scholar, and that he reigned successfully for four years in an exceedingly turbulent period, although the record has been overlooked these many years. Chokei Tenno was proclaimed by solemn ritual, attended by the royal household. At one point the Prince Regent stepped before the altar and announced to the spirits of the Imperial ancestors the inclusion of the new Emperor in the Imperial lineage. There were ceremonies at Momoyama to inform the spirit of Meiji Tenno, and at Kashiwabara to inform the spirit of Jimmu Tenno, founder of the line. Services were held at the principal Shinto Shrines of the country and a general holiday was observed.

The World Continues to Shrink

The *London Times* prints a map, which was used at the Imperial Conference held recently at London, showing an extensive scheme of air-transport routes connecting London with distant parts of the Empire, including Canada, Bermuda, Jamaica, Egypt, Central Africa, South Africa, Mesopotamia, India, Malay States, Australia, and New Zealand. The Trunk Line to the Far East, according to present plans, will pass over Europe to Cairo, thence to Baghdad, thence to Karachi (India). At Karachi the route will divide, one branch passing to Colombo and Western Australia, the other to Calcutta, Singapore, and Eastern Australia. Already the route as far as Karachi is in operation. A route also is being planned from Cape Town to Australia, and, of course, from Australia to New Zealand.

Max Yergen of South Africa

Max Yergen, a colored man, graduate of Shaw University, North Carolina, has returned on furlough from his service under the Y. M. C. A. in South Africa, in behalf of native African students. He was recently the guest of honor at a banquet in International House, New York, attended by 173 persons of different nationalities, about equally divided between white and colored races. The occasion is considered "the most outstanding interracial gathering ever brought together in New York." In his remarks Mr. Yergen brought out the fact that the mind of the European is slowly awakening to the magnitude of the African situation. Wealth is pouring into that vast territory, and the world is turning there for the products which Africa yields. This, Mr. Yergen stated, has created a startling economic and social problem; by force of circumstances, the natives find themselves living in a civilization which is basically European; they are daily faced with the necessity of adapting themselves to the standards which surround them. Mr. Yergen feels that although the people of South Africa are desirous of having a share in politics, they hold no revolutionary ideas. The interracial problems that arise are treated with notable moderation by the native leaders, who seem willing to cooperate in every way with the Government. It is Mr. Yergen's belief that in time this spirit will meet with a definite response.

Self-Government a Western Product

Hon. Ramsay Muir, the British historian, has been lecturing at Amherst College on India in relation to the West. Liberty, law, and self-government he considers to be distinctive features of Western civilization, only recently introduced into India. As reported by the *Amherst Student*, in touching upon two widely dissimilar forms of government and law in Europe and India, he emphasized the profound difference between the Western idea of law and that of the East. "The idea in practice of self-government is purely a Western idea, as is also that idea of nation and nationality," said Mr. Muir. While all of the European nations are now discovering the faults of their own self-government and are very restive and unhappy, the Eastern nations, as, for example, China, have insisted on demanding this same type of government and indescribable chaos has resulted. The lecturer defined liberty "not as freedom from law, but freedom created by law." "It is the right to live one's life in one's own way under the protection of law," said Mr. Muir.

Confusion of Tongues In India

Mr. Muir, in the same lecture course, characterized India as a "museum of races in every stage of development." He mentioned that no one race has ever mixed or mingled with another to make a new color, but that each has kept itself in isolation from the rest, and thus presents pure blood descendence. He touched upon the great mixture of languages, stating that in India there were 138 separate and distinct languages, while there were only 65 in the whole of the Continent of Europe. As an illustration of the difficulties which ensued from this mixture, he cited the case of a school he had visited in which ten different languages were spoken. "Be-

cause of this mixture, English has come to be the one tongue of the educated classes, and is more and more coming to be the national language."

The New Persia

Dr. Samuel M. Zwemer, the well-known and much-traveled authority on Islam, has recently returned from an extended tour in Persia. In an article in *The Moslem World* for January, he gives valuable information upon the new forces at work in that country, which he characterizes as the "Keystone of the Moslem Arch." Speaking of the political and economic situation, he says:—

"New Persia faces the future. The new Shah is a man of energy, with a capacity for hard work and bold leadership. The economic progress of the country, though beset with many difficulties, is assured, if the policies inaugurated by the American Financial Mission under Dr. A. C. Millspaugh are continued. Everywhere we witnessed signs of real progress—extensive road-building, new schools, reforms in administration and in abolition of old abuses. To solve the most urgent economic problem, namely, better communications, a monopoly of tea and sugar has been introduced, and the proceeds, estimated at a million sterling, have been earmarked for railway construction. We concur in the judgment of the editor of *The Near East* that 'if the life of the new Shah is spared, and if the pomp and circumstance of monarchy exercise no harmful influence on his character and energy, Persia may yet take her stand at the head of the nations of the Middle East.'"

Outlook for Christianity in Persia

In discussing the religious situation, Dr. Zwemer expresses the opinion that "no other Moslem land offers a larger opportunity for all lines of missionary effort."

"At present religious liberty is not proclaimed as enacted law. Islam is technically the state religion, and the mullahs are still jealous of their former power and prestige. But there is far more freedom in Persia than in Turkey, and there is an awakened desire for liberty in the hearts of all the people. The Word of God has for many decades had free course and been widely read by Persians. In the new program of national education there is no question that the mission schools and colleges are occupying the place of leadership. This makes it supremely important that these model institutions at Teheran, Isfahan, and Tabriz be kept at high level. To prepare the future leaders of Persia in every walk of life is a great responsibility which must be wisely met. Now is the golden hour of dawn."

A Near Riot for Bibles

Rev. Albert K. Speilberger, a Presbyterian missionary in the Philippines, writes to his home magazine that when he landed at the Island of Maripipi and assembled the people on the beach for a Christian service, it became known that he had with him a stock of Bibles in their own language, which he would offer for sale. Immediately there was "a near riot" as the people pressed upon him, holding their money in their hands, so fearful were they that there would not be enough to go around. It proved that their fears were well grounded, as the stock of Bibles, Testaments, and portions was soon exhausted. This was the first time the Bible had been offered for sale on the Island.

Assorted Pills

A writer in *Asia* tells this story of Dr. Theodore Pennell, who was a missionary physician in India. One day as he was traveling a camel stumbled and spilled the case of medicines with which it was loaded. The colored pills could be recognized and put back in their bottles, but there was no way of distinguishing the different kinds of white ones. A young man asked if he might have them. The doctor said that he could not help it if any one picked them up from the dust, but advised him to let them alone, since it would be highly dangerous to use them. Some time afterward Dr. Pennell was again traveling through the same region. He was greeted by a shopkeeper, who said, "I owe all my prosperity to you. Do you remember the pills you left in the sand when your camel slipped at the ferry?" In the shop were several bottles, one of which was labeled "Assorted Pills." "See, sahib," said the man; "these are your pills. That bottle is the favorite one in my shop. I have patients coming from far and near for them."

"But how on earth," asked the horror-stricken doctor, "can you prescribe them when you do not know what is in them?"

"Well, sahib, I only give them to patients when I do not know what is the matter with them."

The Passing of the Beachcomber

The beachcomber of the novelist is no more, so far as Samoa is concerned. According to a missionary of the London Missionary Society, the time has gone by when the beachcomber can be played up as a favorite product of Western civilization. The white men who settle in the South Seas today are very different from those of earlier times. Settled government does not agree with the beachcomber type. The majority of professional men in Samoa—officials, doctors, lawyers, accountants, etc. —are friendly to the aims of the missionaries. One cannot adequately speak of the helpful service rendered by many of the white residents. The day when foul abuse was heaped on the missionary has gone forever. Decency has triumphed, and today the majority of the residents acknowledge the work that has been done, and is still being done, for the islands in which they live.

New Religious Society at Yale

The signs of a revival of religious interest in the colleges increase. Here is an "A. P." dispatch stating that at Yale the students have formed an organization called the "Yale Court," as a division of the Y. M. C. A., "to study, deliberate, and resolve questions of social, national, and world import in the light of Christian teachings, in order to encourage, adduce, and formulate undergraduate thought in this line." The *Yale News* characterizes the movement as "one of the outstanding innovations of the year." We trust it may prove to be more than an innovation.

REMINISCENCES OF JAMES L. BARTON

This is the second of a series of articles by our Senior Secretary. As we said last month, this is not an autobiography that Dr. Barton is writing. These "reminiscences" are merely the outgrowth of some conversations with the editor, and are to be considered nothing more than informal notes informally presented, dealing primarily with policies worked out in practice.

II. POLICIES FORMING

THE first Sunday after reaching Harpoot I went to church, and was surprised to see missionaries sitting in the audience while a native pastor conducted the service and preached without paying any attention whatever to the missionaries or to me. The next day I was invited to the study of Dr. Herman N. Barnum to a meeting of the Cooperating Committee, and met there five Armenian leaders—three were pastors, one an evangelist, and one a professor in Euphrates College—and five missionaries. This Committee was in charge of the policies and work of the entire field, covering an area larger than the state of Massachusetts. They did everything except to vote missionary money. The presiding officer spoke only English and Turkish; others, only Armenian and English; and still others, only Armenian and Turkish. It took three languages to do the business. My conception of the scope of the operations of the mission expanded when I began to comprehend the wisdom and devotion shown by the local members of the Committee, and the importance of such a Committee in keeping the work indigenous. My confidence in the value of mixed committees and an educated clergy for the direction and control of missionary operations in all departments and in all countries began then and has become a vital part of my missionary creed.

Fifteen years later I was in the Mexico Mission and found missionaries serving as pastors of Mexican churches. Twenty years later I found the same situation in China. The superiority complex led some missionaries to believe that the people preferred to hear them preach. One missionary contended that the people came to church to hear him. It was, however, decided in his case that a native pastor should be ordained over that church. Six months later the missionary wrote, "I was wrong. The audience has more than doubled under the native pastor." I have been repeatedly grateful that I received my first missionary education in a mission where great reliance was placed upon the ability, wisdom, and devotion of those whom the missionaries had trained.

I went over one Sunday to the Second Church, in another quarter of the city. The building had no appearance of an American church. The deacon who showed me a cushion in front of the pulpit was a converted brigand, according to the story he later told me. The church was seething with life and energy, and with no foreign aid or council. It needed neither. The pastor was a powerful preacher and always had a house full. Nobody thought of those churches as "foreign" or "missionary." They were native in architecture, control, support, ritual, and creed. I never could understand why church buildings in mission fields were erected and furnished to look like churches here at home, thus proving that Christianity is an imported religion.

CONVERTED TO SELF-SUPPORT

When the Harpoot Station was opened the missionaries paid for everything. They even paid pupils to come to mission schools. In the city of Arabkir, two days north of Harpoot, there was in the earlier days a flourishing church supported by the mission. The church was in need of a stove, and President Wheeler ordered one from the United States, paid for it, and forwarded it prepaid to Arabkir to one of the leading deacons. The stove was received and set up and a bill for setting up was sent to the missionary. That incident was the cause of the conversion of the Harpoot missionaries to a policy of self-support. Dr. Wheeler wrote a book, "Ten Years on the Euphrates," which set forth this policy. It was the first missionary book I ever read, and the first unanswerable plea for self-support.

On my first journey through Kurdistan my guide took me to the home of the Kurdish Lord of several hundred villages. He welcomed me as his guest. His living room had no furniture whatever except rugs. The walls were common mud plastered over stone or mud bricks. There was only one ten-inch square window for light. That room was also the sleeping apartment for himself and several members of the family. In America, if a servant was compelled to live and sleep in such a room, the law would be after his master, and yet that Bey was the owner of hundreds of miles of fertile country and of thousands of serfs. The foreigner, based on his observations, misjudges often the financial ability of the people. Prosperity is usually concealed in the East.

While in Harpoot, under a cut in the appropriations by the Board, the Coöperating Committee decided to close four schools which the mission was mostly supporting. These were in four different villages. I was deputed to be the executioner. I rode into the village and called for the head man. He invited me to his house. After the necessary preliminaries, I said, "Effendim, I have come here

to close your school." "What," exclaimed he, "you mean to say that you are going to turn out our boys and girls into the streets and take back the teacher to the college?" "Yes," I said; "we are forced to do this because we have no money to continue the teacher's salary." "We cannot let you take our teacher. We will not let our school be closed." The conclusion was that the village took the entire support and the school continued. Three of the villages did the same thing, and thereafter they had the best schools ever. I came early to the conclusion that as a rule that which costs little or nothing is regarded by the recipient as worth just about what it costs. This principle applies almost universally to the East, and is not unknown in the West.

One of the first responsibilities put upon me at Harpoot was to collect the board bills of the students in advance of the opening of the term. A father would often plead poverty for hours to avoid paying the entire sum demanded for the admission of his daughter to the school. He would repeat over and over again, "I am poor. I have no money. I will have to take my daughter back home if you do not reduce the price." He would often make her cry, and then at the end take out a purse containing many times the amount asked and pay the bill. A bottle of free medicine may be poured upon the ground and the bottle sold, while medicine that is paid for will be taken. If the patient dies before it is all used, the chances are that some other member of the family will finish it. I soon learned that a free church or a free school or free books were little valued and accomplished little good. This conclusion has been fully confirmed in the observations and experiences of later years. Self-support must be achieved in mission countries along with self-government in order to have the work upon a permanent foundation.

When I could handle the language it was my delight to spend weeks at a time in touring the villages, to confer with the pastors and preachers to look in upon the schools and encourage the teachers. It seemed as if everybody had been saving up hard-luck stories to persuade me to promise more aid on salaries and school expenses. This sometimes became so pronounced that I wondered whether the welcome accorded was not primarily to extract more money. I felt this so keenly that I asked my colleagues in the station to release me from all financial responsibility, so I could say, "Do not talk to me about money. I have nothing to do with it." My proposition was turned down.

Holding the purse is not conducive to spiritual power to either party. The money power in missions is not a power to cultivate or covet. John K.

THE EASTERN TURKEY MISSION DELEGATES

This was Mr. and Mrs. Barton's first mission meeting. It was held at Erzroom in 1888. The group's names are as follows: left to right, back row, Dr. G. C. Reynolds, Mr. Richardson, Mr. Ainslie, Mr. Andrus; seated, Mrs. Reynolds, Mrs. Richardson, William Nesbitt Chambers, Mrs. Barton; in front, Mrs. Chambers and son, Mr. Barton and son.

Browne, that notable apostle to the Armenians, had previously made tours of exploration into Kurdistan far to the east and south, where he found the religious and educational conditions deplorable. Armenians living among the Kurds had lost their language and their religion and were living in a state of partial savagery. A native missionary society was formed by a group of pastors, and appeal was made to the local churches for funds to bring boys and girls from Kurdistan to Euphrates College for their education, and then to return them as preachers and teachers to their people. It was surprising to see how churches that had "given every last piaster possible for their own support" rallied to make substantial offerings for the Kurdish work. Never did that society lack for funds and never did a church suffer because of its gifts to that foreign work.

The laws of human nature and religion are the same the world over; an individual or a church can never know the limit of its power until it assumes responsibility at real sacrifice for a worthy cause to which no selfish purpose can be attributed. Mission churches require it as much as churches at home.

LEARNING A SECRET OF LEADERSHIP

A missionary frequently gets an unexpected but helpful reminder from unanticipated sources. One Thanksgiving day a professor in the college, speaking from the pulpit of the city church in the college quarter before four hundred college students, the college faculty, the missionaries, and the members of the church, took occasion to criticize the missionaries for the attention they gave to their personal comfort. I was planning to take my usual autumn trip down through Kurdistan in the interests of the native missionary society, of which this professor was a director. I invited him to go with me. He readily accepted, and we began to make preparations for the trip, which was to require several weeks, and was through a wild, mountainous country. As the time for departure drew near the professor began to be nervous, and came to me to state that he would need to have coffee every morning and meat at least once a day on the journey. I appointed him commissary chief, and supplies were laid in to his satisfaction.

The first day we rode ten hours. The professor procured a fine chicken for supper, and we got into our cot beds at about eleven o'clock. We were up in the morning a considerable time before daylight and rode twelve hours. That night the professor said he thought sleep would be better than meat, so we ate some *pilav* and turned in at nine o'clock.

The days were long. The professor was not much accustomed to horseback riding. Our nights were disturbed by crowds of people who stayed late and other smaller but no less commanding guests, who remained all night. We were always aroused at the crack of dawn. Our servant was badly wounded on the way by a Kurd. We sewed up his wounds and left him to meet us as we came about on a wide circle. In fording a branch of the Tigris River the professor and his horse got in over their depth, and he sat up nearly all night in a native house to dry out for the next day. We had a wonderful trip and a most successful one.

From that day to his death the professor was my personal friend. He confided to one of his colleagues that had he not been as tough as an ox he never would have lived to return to Harpoot. He never criticized missionaries again for too much luxury. I was learning how to understand the people and meet them on their own ground.

My first lesson in Armenian was given by callers who knew no English. Within a week I was taking the daily accounts of the purchases of supplies for the two boarding schools from a man who knew only Armenian and Turkish. A regular teacher also took a hand at it. For seven years, with only one exception, I did not address an audience in any language but Armenian. Twenty-five years later, upon returning to Harpoot, I found I could still give an address in that language. Any one can learn any foreign language if he is willing to pay the cost. A mastery of the vernacular is absolutely necessary for the best success of any missionary.

Thus developed certain fundamental policies through daily experiences.

OLD HARPOOT AND THE MISSION BUILDINGS

THE MOSLEM FACING THE FUTURE

By SAMUEL M. ZWEMER

As militant missionary and commanding spirit among the Christian forces in Moslem lands, as editor of our best magazine on work in that field, "The Moslem World," and as author of many books on Islam, Dr. Zwemer is a household name to most of us. It is rather refreshing to hear again some of the old-time vocabulary and to feel again the force of some old-time doctrine. As Dr. Zwemer says in another connection, "If we believe, as our Moslem brethren do, that we face eternal issues when we kneel in prayer and turn our faces to God, then there will be a note of urgency and a passion for souls which is the great need of Christian missions today."

"There is no true and living Islam left in the world. What heart is there, O Most Glorious God, that is not terrified at the present condition of Islam, and what eye is there that does not weep for it? I searched for Islam in Mecca . . . but I saw nothing there save corruption and error and shame and woe. I found there wine and adultery and wickedness. . . . I sought for Islam in India, but no sooner had I reached Madras than my heart was disturbed and overwhelmed with sorrow; and for what reason do you suppose? As soon as I came to this land of unbelievers I picked up their books translated into the Tamil language, in which the Moslems recorded the life of the Seyyid Abdul Kadir el Jilani, whom they regard as a god to be worshiped . . . they call him Lord of heaven and earth. . . . I sought for Islam in the Azhar University, Egypt, built upon injustice and hatred and tyranny and oppression. . . . They made a great show of Islam before the common people, and God knows how much hypocrisy there is in many of them. . . . There is no true and living Islam left.

"I sought for Islam in the mosques, and I saw that the most of those who prayed there stole the sandals of their co-worshipers, and I said in my heart, 'Where are the Moslems today?'"

This cry of despair comes from a young sheikh, Mohammed el 'Attar, for some time a teacher in El Azhar University at Cairo and a voluminous writer of pamphlets. It is from the heart of a Moslem of the old school watching with regret the decaying forces at work in Islam. It is addressed to his fellow Moslems. It is a call to reform, if such is yet possible.

> "There has been many a dark hour in the history of Islam, but never any so dark as the present. We, the present-day Moslems, have indeed fallen on evil days. Our past glory has forsaken us. Our might, our honor, have deserted us. To our rivals our days are already numbered. It is true that, to a certain extent, we realize the critical nature of the situation in which we find ourselves, but like a man who has been enjoying a deep slumber and is awakened all of a sudden by some turmoil around him, we are rushing about in utter darkness to avoid what we perceive to be an imminent danger. Confusion has seized our senses; and though the danger is within our purview, yet we cannot properly locate it. Death is staring us in the face, and the struggle for self-preservation has just begun."

So spoke Khawaja Nazir Ahmad in the Woking Mosque in 1924, and a Moslem magazine published at Lahore states:—

> "Is not Islam involved today in a life-and-death struggle? Is there one nook of the globe or one corner where hostile forces in all their might are not up against Islam? Can you point to one Moslem land, from Morocco to the Malay, from the inaccessible heart of Africa to the forbidding confines of Central Asia, where the heel, or to say the least, the thumb of one usurper or another is not enslaving the Mussulman in body, and corrupting him in soul?"

Islam is on trek, but whither? It is fundamentally a religious question. Newspaper articles on Islam generally deal with it as a social-political system, and not as a religion. But the fact is that in Mohammedanism religion is the dominant factor. Hats, tarbushes, veils, short skirts, camels, automobiles, parliaments, newspapers, theaters, radio, air routes, and railways—these do not touch the heart of Islam as a religion. One can go to perdition even faster in a motor than on a camel! The multiplication of newspapers does not always mean the broadcasting of the Good News; nor must we forget that new highways for the Gospel of Christ also mean new highways for those who oppose the Gospel. When the Christian or the Moslem thinks as Christian or as Moslem, "the things that are seen are temporal, and those that are not seen are eternal";

Courtesy of *The Moslem World*

NEGRO MOSLEMS WELCOMED BACK FROM MECCA

In Capetown and throughout South Africa there are many Mohammedans to welcome back their pilgrims. One of the important questions faced by the whites in South Africa is whether Christianity or Islam is to form the basis of civilization for the Negro element of the population. Dr. Zwemer estimates 50,000,000 Moslems in Africa.

it is not the pace or the pathway or the pomp of the traveler that concerns him most, but the goal. What, then, goes on at the back of the Moslem's mind as he faces the immediate future of his country and his religion, or the distant future of his own soul?

The political future and the social disintegration of the old Islam is not the real question of the hour to the average Mohammedan. God has put eternity into his heart. No religion makes so much of the future life as does Islam. No one can live with these people and love them, care for their sick, or sit with their dying ones and not feel that their problem is one of the more distant future. According to Moslem belief, immediately after death there is for each individual the examination in the tomb by two angels of fierce countenance, Munkir and Nakir. Who will answer their questions aright? On the Judgment Day believers must cross the narrow bridge, Sirat, and each man's deeds will be weighed in the scales of God; and Dante's Inferno is a summer garden compared with the Inferno of Islam.

We think of the death-bed scenes of Mohammed and his followers; of that most pathetic one of his father-in-law, Abu-Bekr. We are told that the latter uttered these words as he faced the future: "I am going on a long journey. The caravan is ready to start. The night is dark, but there is no provision for the road and I have no guide." Thus I have seen other Moslems facing death in the same terror. One hears from their lips the cry of Job, "Would that I knew where I might find Him." The best mystic poetry in Persian and in Arabic ends in a search for God, a longing for peace. One cannot attend a Moslem funeral or hear their mourning for the dead without being deeply moved. Because they are without Christ, they are without hope and without God in the world.

Seeing the multitudes facing the future, Jesus was moved with compassion. Are we? How can we face the future unless we go and tell them of the better life—the better hope, the forgiveness of sins through a loving Saviour who dies for us on the Cross? The Christ of the Moslem Road is the One they need.

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MOSLEM PILGRIMS AT MECCA

ONE MONTH IN THE WAR ZONE

By GRACE M. BOYNTON

Miss Boynton, of the North China Mission, spent last year in an interior village, in language study. The experiences she relates are typical of those sections of China today that are constantly changing sides.

A CHAPLAIN of the Kuo Min Tang troops who were retreating before the Feng T'ien army brought us word of the advance of the northerners, and said they were very badly out of hand, were looting and terrorizing the country through which they passed, and all women were fleeing from the path of their march. Choo Poo, my cook, urged me to leave at once for Peking. After talking the matter over with Pastor Lee, I decided not to go. Choo Poo was sent up to get money and medical supplies to use in trying to make the mission useful to the expected soldiers.

Pastor Lee and I organized a little Association, and put the sign "American-Chinese Relief for Women and Children" over our door on the street. He appointed me head of the Association, and when I inquired what my duties were to be, he replied that I was to comfort the frightened women while he "jollied" the soldier visitors. Troops arrived in large numbers that afternoon and officers came to our compound asking for a place to quarter their men. When they understood that this was church property they withdrew the request of their own accord and no men were billeted on us. We bought grain and cooked it and sent it to one of these courteous officers for his men. A very polite expression of thanks came from the officer and an inquiry as to the amount of grain used. The Lees were stunned when the same amount of grain was returned to us!

Miss Boynton in Her Improvised Regimentals

The red cross coif was made from two table napkins given Miss Boynton by her mother, Mrs. Nehemiah Boynton; the "nicest thing about the uniform" is Miss B.'s name written by her mother on the hem of the sheet from which this "creation" was made.

Our first refugees came that night, waiting till after dark and crawling over the roofs to our compound, dragging their bedding with them. Choo Poo crept to the back door late at night. He had been held up at the point of a gun by two soldiers who demanded money. They searched him, but did not find the money bandaged to the inside of his left upper leg.

Three days after their arrival the Kuo Min Chun army moved on, two men who tried to loot having been shot by their own regiment before it left; and at five in the afternoon the first Feng Chun cavalry rode through the streets, hot after their retreating enemy. The Commander of the regiment liked our premises so well that he and his staff spent the night here. They left next day, but Pastor Lee came to ask if I would receive two young medical "kuan" who wished to pay their respects. I was very glad to have such considerate guests, and two powerful, fine-looking young chaps arrived with low bows and visiting cards, and all their Chinese manners. They talked very interestingly about the routine of their lives. During campaigns they are up at dawn, have something to eat, do about thirty-three miles in the saddle, and get no more food either for themselves or their horses until they camp for the night. Suddenly one of these lads turned to me and began to ask eager questions about Lincoln, whose name he pronounced shyly in English. He seemed to feel a great admiration for, and to know a good deal about him. It was amusing to hear Pastor Lee address these youngsters as "your honorable old excellencies," when Lee himself is twice their age. In America his style of conversation would be called "kidding them along."

Pastor Lee thought our Association had better have uniforms, so we all made long, white hospital gowns. Mine was constructed out of an old sheet, and I sewed together two old napkins, which were part of mother's trousseau, for a coif. Lee himself must weigh nearly three hundred pounds, so, when done up in white, he presented a dazzling spectacle. I put on my sheet and coif to receive the chief local official, the head of the gendarmerie. He had never noticed the existence of our little mission before, but we have risen in the social scale. He was very courteous, but very determined to know just what our Association was; what was our constitution? What backing did we have? Most insistently was he bent on finding out how much money we were going to spend. Since we are living by the day and have not the least idea how we are going to get the money to feed the women and children who would come to us, we did not tell all he wanted to know, but it was finally agreed that

we would draw up a constitution and deposit with the Yamen. In taking his departure, the official murmured that he might be glad to have his "Inside of the House" sojourn with us; this is a decorous way of mentioning one's wife.

The "Dare to Die" Brigade of 5,000 soldiers arrived here at night on its way to Tungchow, and some of the men tried to get into our compound. Pastor Lee confronted them in all the glory of his acres of white uniform, and assured them that this was church property, and they went off without making any trouble except their noise. For a few moments there was some suspense.

Late in the day Lee came in to tell me that an officer had come in to say that one of his men was too sick to go on and would we take him in. We flew around and made ready: my extra cot was set up, we supplied a rug and washbasin, towels and soap, and Lee Shih Niang sent in her prettiest geranium and a picture of two kittens to cheer the invalid. I reflected while I ate supper that we might be getting an ugly customer, but when I saw the patient my heart went out to him. He was a gentle, emaciated boy, looking as though he had been through great suffering. His fellow-soldiers—presumably the dreadful creatures we have been hearing about—were as kindly and attentive to him as they could be. One left a roll of money with him, and they were all pleased to find their comrade in kind hands. A letter was formally presented to me from the man's officer, stating that on account of sickness he was excused from active duty, and that our honorable *hui* was not responsible if anything happened to him while he was in my care.

What we have to fear is not the troops in movement, but the stragglers, as an experience with bandits recently has taught me. It taught me, too, that it is worse than useless to go to military headquarters with complaints. Pastor Lee was sure it would harm our little Association if I drew unfavorable attention to ourselves by tactlessly reporting "a private financial transaction" with such bandits. He said the same thing the morning after two men tried to enter our compound by crawling over the roofs and dropping from the wall. Two of our girls had been rescued that very afternoon from some insulting soldiers who had followed them as they were brought to us. The men evidently didn't dare commit violence in so public a place, but we suppose the nocturnal visitors were after

THE ASSOCIATION READY FOR BUSINESS

This is the group that founded and conducted the association for refugees. The gentleman at the back with the fan is the most wealthy recruit. Old Mr. Yang, the scholar, is seated in the middle. Pastor Lee is the big man in white at the right. Mrs. Lee is the center of the three women seated in front, and Mrs. Young next to her. The others are local gentry. Miss Boynton is seated at the left.

those girls. I wanted again to go to military headquarters, but even our little soldier, who is by this time a good friend of ours, advised against it, so, once again, I bowed to Chinese opinion.

Dozens of families in Yenchiao have been stripped bare of everything by their soldier boarders. The grain that people were going to use to plant their fields was taken by the cavalry to feed their horses, and there has been no payment for supplies as with the Kuo Min Chun.

For a night and a day we heard heavy firing from the direction of Tungchow. Feng T'ien troops were victorious in that battle, so we did not have to run from a town under fire. There has been no fighting now for two weeks. Medicines have come from Peking and Red Cross funds, so we have been busy nursing our refugees and feeding more hungry people. I had request a while ago to establish two branch refuges. It has been my job to inspect them, since it has been safer for me to go about than for any one else. I always feel like a circus parade when I sally forth flanked by banners.

A Street in Yenchiao in Wartime

See how all the shop-fronts are shut, and how few people there are. Normally this street is wide open and has a subway jam of humanity. You can see the town gate with the "god house" on top of it.

LEROY F. OSTRANDER

Missionary, Educator, Christian Gentleman

By HORACE HOLTON

Dr. Holton is the pastor of the Porter Church of Brockton, Mass., which supported Mr. and Mrs. Ostrander during their missionary service.

REV. LEROY F. OSTRANDER was born in Dubuque, Iowa, August 20, 1872, the son of Rev. Luther A. and Elizabeth Thompson Ostrander. When the boy was ten years old his family removed to Lyons, N. Y. He was graduated from the Lyons High School in 1890, and from Hamilton College in 1894. Both in school and college he made his mark as a student and as an athlete. After graduation he taught for seven years; first, in Flushing, N. Y., and then in Robert College, Constantinople, where his father also had taught as a young man. Returning to America in 1898, Mr. Ostrander entered Auburn Theological Seminary, from which he was graduated in 1901.

In the fall of the same year he was married to Miss Mary Hollis Roys, of New York City, and immediately after the marriage the young couple left for Samokov, Bulgaria, under appointment as missionaries of the American Board, assigned to the principalship of the Collegiate Institute at that place. Here for twenty-five fruitful years, in the face of all sorts of obstacles, they labored together, building up a school which remains today as a monument to their sacrificial endeavors. During most of this time there were wars in the Balkans, and Bulgaria was in the midst of them. During the World War they were for months cut off from all communications with home, and were obliged to carry on under heart-breaking conditions. All of this strain undermined Mr. Ostrander's health. When he was home on a furlough in 1925 it was discovered that he had a high blood pressure, from hardening of the arteries. He refused to remain away from his work, and went back speedily to break under the load. After a period of invalidism he returned to America last fall, and on December 12 he passed away at the Clifton Springs Sanitarium.

Before the Ostranders left Bulgaria last summer the Twenty-fifth Anniversary of Mr. Ostrander's principalship was celebrated. On that occasion King Boris bestowed upon him the high honor of the decoration of "Civil Merit," accompanied by a diploma, setting forth in glowing terms all that he had done for the nation through his school, which with its high standards had set the pace for all the schools of the kingdom. With this decoration came also a silver cross, the gift of Queen Eleanora. The alumni of the school presented a life-size bust of Principal Ostrander, which now has the place of honor in the school hall. The departure of the Ostranders was made the occasion for a spontaneous outburst of love and appreciation on the part of the people; the sad part of which was that Mr. Ostrander was too ill to appreciate the fact that it was all for him.

During all the period of the Ostranders' service in Bulgaria they have been the representatives of

Porter Church in the Foreign Field, under an arrangement with the Board, whereby all gifts to the Board from the church were credited on their salary and expense account. They have always visited the church when home on furlough. And they have made many loyal friends among our people, who have followed their work with the greatest of interest. The last thing that the church was able to do for them was to raise a fund of nearly $400 for needed equipment in the school.

Mr. Ostrander was a modest man, shunning publicity and avoiding praise. But with undiminished faith and courage he went forward, true to the highest educational standards and the finest Christian character, and he built himself into the life of a nation, where he will continue to live in the lives of the boys and men whom he has shaped for the Kingdom of Truth and Righteousness. We are proud that our church has been permitted even a small partnership in such a noble service.

SO OUR MISSIONARIES WRITE

Rev. John P. Dysart Reports the Fulfillment of a Dream in Portuguese East Africa

"I wonder if you can imagine my feelings today when I realize all the possibilities of the fact that late last night the owners of all the unreserved land in Mashanga agreed to sell us a piece of 800 to 900 hectares. I have longed for this for many years, and even now, when we left home, there was not any more hope of our getting it than before, except that the Board has authorized a survey. Can you imagine Kamba's feelings also? I don't think so. His whole life has been centered in this for so long, and when he found there was hope he could hardly contain himself. And the Mashanga boys—can you imagine what it means to them? They have asked and waited for news of our progress right along. Not a day passes but that some of them speak to me here about it.

"As soon as Sr. Fernandes promised to sell us land, Kamba Simango and I went at once back to Mashanga to locate beacons and select land. When Mr. Orner and I left there we had little hope, as the Portuguese attendant there on Sr. Fernandes' land assured us that none was for sale. In talking with him, however, he happened to say that the Banco da Beira had advanced money to Sr. Fernandes. He went to the bank and this is how we came to learn of this. On arriving here last Friday, we found Sr. Fernandes was out of town. He came back Sunday. Yesterday morning we saw him. He was willing to sell us anything we wanted, but his two partners were not. One was opposed and the other needed money. We spent all day at it, nearly. Sr. Fernandes was trying to get his partners to agree. He came to his house, where we had been most of the afternoon, and said it was all given up, they could not agree. Then on a sudden impulse he said, 'Let's go again and see this man.' We did so, and he finally agreed, saying, 'Oh well, 800 hectares out of 6,000 will not hurt our land.' He has dreams of wealth when the railway comes through there!!! But he insisted on giving us land in a certain place, and at not less than £2-0-0 a hectare. This is cheap, as you will see by the report. It is not what we selected, but it is the only piece we can get north of the Sabi. This must not fail! If the Board cannot send us the money, then let Mr. Bunker raise it, or ask the Canadian Board to take this field. There may not be another chance to get land there, and certainly not at this price. That district will be developed agriculturally.

"We owe it to the people there. They have looked to us and the Board ever since Mr. Bunker came to Beira. It would be a great shame, yes, a great sin, to fail them now.

"I have been tempted at times to feel that I am wasting my life in Portuguese Territory when I think of all our waiting at Gogoyo, and the misunderstanding and criticism, etc. But somehow I have had a deep conviction that the work at Gogoyo was due, without any doubt, directly to God's leading and that somehow he wants to use us in opening up this Territory.

"P.S. October 15. Men are at work again and today we spent more time in the land office. The piece we are buying is approximately 730 hectares, or 1,500 acres."

Rev. Earle H. Ballou's Dream of Eight Years Has Come True

"With the autumn of 1925 I was asked to serve again as Principal of our Boys' School. This brought me back into educational work after an absence of five years. Two and a half miles separated me from the school all winter and I relearned all the disadvantages of being an 'absentee landlord.' But the dream of eight years is coming true: the school is actually transferred to Hopei, less than a block from where I write. Our new Main Building is almost completed—the upstairs floors were being oiled yesterday—and within a fortnight we hope to occupy. In the meantime a wealthy neighbor, Mr. T. Y. T. Lou—incidentally a Yale man and a former member of the Chinese Legation at Washington—has most generously granted us the free loan of a large house belonging to him hardly a quarter of a mile away, to be used for classrooms as long as we want. Mr. Lou's present connection is with the

Kailan Mining Administration, the largest mining corporation in this part of the country, under which Herbert Hoover was serving during the Boxer Year."

MRS. COWLES OF UMZUMBE VOICES A NEED

"Now I am going to make bold with a request. In one of your *Heralds* you asked for unused records for some missionary; or was it a phonograph you asked for? I forget. Anyway, should any records be offered to you to give away, we would be tremendously thankful. Oh, wouldn't I be glad of a record of the Hallelujah Chorus, also other 'Messiah' records. And for the people, Jubilee songs and funny records. I hope I do not seem bold in making this request, but I know that many people who now have the radio in America have gramophone records lying idle. We have an Edison phonograph with a Victrola attachment, but our supply of records is scanty. If any one has superfluous records to spare, we would be so grateful for them."

H. A. JESSOP, OF SOUTH AFRICA, REPORTS "SOMETHING NEW AT ITAFAMASI"

"In a general way, we discovered in our Agricultural Exhibit at Itafamasi seed for new stimulus in agriculture, and therefore more abundant life in a larger sense. The present year has seen the second effort of this kind at both Amanzimtoti and Inanda, as well as the first attempt on one of the smaller stations. We might describe the position of Itafamasi by saying that it is twenty-six miles from the rail, in the midst of the 'Valley of a Thousand Hills,' one of Natal's most scenic areas. But if one would think that distance from the center of things and comparative isolation mean necessary stagnation, he will have a chance to revise his estimate on closer acquaintance with the people. Here is perhaps the most progressive community in the field if we consider outlying regions; and when the suggestion was made to them through their own Reserve Committee as far back as last October that an exhibit of this sort would be tried, they responded just as I thought they would.

"The whole matter was one of coöperation on the part of this Committee with the pastor and teachers, and it represents the degree of effort and ability which the people are acquiring in these things. The manner in which the idea was taken up and put into operation suggests the harvest from the seed which falls into good soil. The school building, which is quite a modern, three-room structure, was chosen as the logical place, and the last day of the school term the best time for such a thing, working on the old principle of combining the known with the unknown.

"Preliminary preparations saw the cleaning of all the schoolrooms, whitewashing pathstones out-

A CORNER OF THE ITAFAMASI EXHIBIT

Enlargement showing section of main schoolroom, with exhibits of pumpkins, cotton, amadumbe, citrus fruit, etc.

CHIEF TIMOTHY DINGILA, OF ITAFAMASI

He is a professing Christian, and is interested in the welfare and enlightenment of his people. The Exhibition Building is in the rear.

side, rearrangement of seats to form showtables, and decorations inside and out. The day before was one of unusual activity for all concerned, with many items of detail, and all seemed hopeless confusion for a time. By night, however, a transformation was evident: the building wore gala attire, and the tables were laden with over 400 exhibits, agricultural and industrial, many being brought in long distances from the outstations, and two smaller schools in the neighborhood. We were glad to have representatives from both the Native Affairs and Educational Departments under Government present, and the part which they took in the exercises prior to the opening gives encouragement for another trial on a larger scale next year.

"Our people are advancing rapidly in every way and we must lead them economically and socially, as well as in matters touching church and school. To fail here it seems to me is to ignore a situation which we ourselves have helped to create. *Nothing is needed more than employment for a sane, wholesome life here, and anything that can be done to foster this end will prove a bulwark in the work of the Kingdom for the years ahead.*"

BLACK ON DEMOCRATIC BULGARIA

"Bulgaria is the most democratic country that I know anything about, both theoretically and practically," writes Floyd H. Black from Sofia American School, Samokov. "For example, a few days ago when I went down to Sofia by the morning bus, on the seat next to me was a member of Parliament, and next beside him a peasant in his sheep skin coat. There seem to be no social distinctions between the classes."

REV. EDWARD P. HOLTON WRITES OF THE ROBBER-CASTE CHILDREN UNDER HIS CARE IN PALNI

"Our small boarding school for Robber-caste boys and girls has grown inconveniently large for our very limited means. We have ample room for almost as many more pupils, but the cost of food, clothes, books, and teaching is very heavy, and we have no appropriation from the mission for it. We have eighteen boys and seven girls—just about all one teacher can manage. There is very little need of discipline or restraint: the rules are very few and the boys, large and small, seem proud to behave themselves at all times in a way to please us and to show their gratitude for the privilege of being here. There is almost never any quarreling; they are a happy and contented lot. Many of them, we feel sure, are genuine Christians, but, being so young, we have not urged them to commit themselves publicly. It is enough that they pray and try to live as Christian Endeavorers should. At the church services they take part cordially, both in the singing and in the liturgical part, and they put the Christian children to shame by their orderliness and close attention. They like nothing better than to have an occasional tramp with us of an evening across the fields or along the quiet country road, chatting freely together, and sometimes singing as we go."

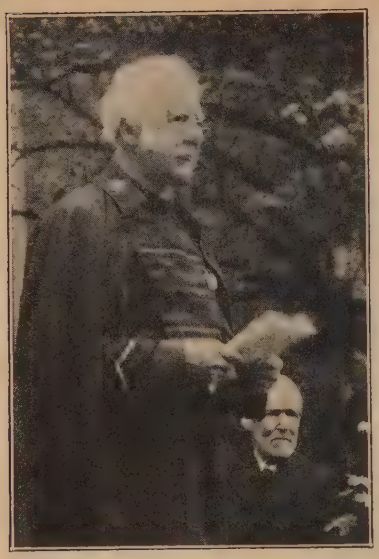
REV. WILLARD L. BEARD, OF FOOCHOW, WRITES OF THE CONGREGATIONAL CHURCH COUNCIL

"The annual meeting of the Congregational Church Council, held in Foochow, November 16–23, was one of the best any of us have attended.

"There has been a great advance in the ability and willingness of the Chinese to take responsibility and prominent parts in the meeting. They are also learning to do more of the work in committees; very little has been done in this way until within the last four or five years, but this year the committees have functioned far better than ever before and the leading parts have been taken by the Chinese.

"The Communion Service was entirely in charge of two Chinese pastors. They made out a new program, entirely different and more elaborate than I have ever seen used before, and it was a unique experience for me when they asked Mr. Topping and myself to help them in this service.

"Each year we have had on some evening during the annual meeting a concert. This year the concert was entirely of sacred music. The boys of the University came all the way from that place to Foochow, and the boys from the Union Normal and Middle School walked four miles to attend and give their assistance. The girls from Wenshan walked



GEN. BRAMWELL BOOTH

In front of Doshisha Theological Hall, October 29, 1925, where he addressed over 4,000 students. Dr. Learned, who writes about him, is to be seen at the lower right-hand corner.

in to help. A young lady from Wenshan conducted a unique service with the Chinese flag. This was hung behind a curtain, and each color brought into view while she read appropriate Scripture verses and called for hymns. When the whole flag had been presented, a gilded cross appeared upon it. The whole service was one of spiritual uplift."

REV. DWIGHT W. LEARNED, OF DOSHISHA UNIVERSITY, WRITES OF THE VISIT OF GENERAL BOOTH

"The coming of 'General' Booth last month gave a rare opportunity for the presentation of the Christian message, as the philanthropic work of the Salvation Army had attracted the favorable attention of the Government and gave him an *éclat* which drew a great crowd to the meeting in our beautiful Public Hall. He spoke of the work of the Army, and then went on to give a genuine Gospel sermon, at the close of which over a hundred came forward for prayers. The next morning he addressed the whole Doshisha assembled in front of Theological Hall, and it was an impressive sight to see those four thousand young people listening to such an address. It was fitting that one of his two addresses in Kyoto should be given before this school, for the leading Japanese in the Army, now a 'Major-General,' is one of our old students, and he interpreted wonderfully well."

MISS JESSIE HOPPIN ON CONDITIONS IN THE PACIFIC ISLANDS

"Five Spanish priests were passengers to the islands on our ship. They are the bearded, black-robed, bathless kind—300 years ago, Inquisition type. Most of the Truk and Ponape and Gilbert Island people have gone Catholic. Salvation and purification after death and a lax life in the present world offered by the island Catholic religion make it easy for a people just coming into light to slip back into utter darkness. A priest was booked for here, but he stopped off in Truk, to come on later. If you are prepared to crush out true Christianity from the Marshall group, and the Carolines, leaving only a fragment, you have only to follow the method applied to Ponape and Truk. Of course there is always God standing behind the cloud. What is the great work of a Christian Board? Is it to send men of intellect to big places, where they will see 'big results,' or is it to see that not one of the little ones perish? If God had so judged, His Son would have been born in Rome.

"I have been treated with much courtesy and the greatest consideration, by Japanese officials connected with our mandate, in Japan and all along the route; also by merchants in Japan connected with our companies here. My five weeks at sea—two on the *Yawata Maru* and three on the *Kasuga Maru*—were exceedingly pleasant. These two steamers are nearly 4,000 tons and have a very fine type of officers. The Catholic priests were given a table by themselves, but I was given a place at the table with the Captain and officers. For the most part I was the only passenger at that table. These were all disciplined men, with a good knowledge of English and Christian ethics. Those five weeks are a beautiful memory.

"I have already returned the larger number of the Boys' Boarding School to Mejuro, as the cocoanut trees are beginning to bear nuts again, and so the support of the school there becomes possible again. I will be going there as soon as possible to see if there is lumber enough to put up a place for the girls also. The Mejuro people have also promised to continue the gifts of food, etc., for the school. On this island of Jaluit the people are so eager to trade that it is impossible here to obtain native food, even for the sick people."

REV. JOHN S. MARSH WRITES OF THE WELCOME TO THE RHODESIA MISSION AND OF A NOTABLE MISSION MEETING

"Just at the edge of the Silinda forest a sight met our eyes the afternoon of our arrival which will ever stay like an etching in my memory. Down either side of the road stretched a throng of eager boys and girls with, not the crude, sensuous faces of the native of the wild, but bright, clean, intelligent, friendly faces. As soon as they saw us they began to clap their hands—an African form of greeting, to be sure, but a very impressive one—and a real brass band pealed out a welcome in the heart of the African wilds. It was almost too much for us.

"In keeping with the rapid succession of experiences during the past few weeks, the next day after our arrival a special mission meeting was held.

We heard about the survey of Portuguese East Africa and the present openings there. The matter of an opportunity to purchase land in Mashanga came up, and various opinions were expressed. All seemed to feel that by the time the Board could approve the purchase and advance money for the same, the opportunity would be gone. Then, one of the elder missionaries got up and spoke in what will always be considered, I believe, an historic meeting of the mission. He had certain funds given to him for his use and others which he had saved; he believed we should go on. We had been talking for years of opening the work; if we hesitated, the delay would continue. He was willing to put his money into this enterprise. The matter seemed one of such moment that all quickly approved the suggestion that we pray before voting. Prayer made all feel more certain that the way was unmistakable, and the vote to purchase was given."

Rev. Hugh W. Hubbard, of Paotingfu, China, Writes In "The Watchman," the Paotingfu Station Paper

"But under these difficult conditions, our men in the field have not been slackers. It is a fight to the finish, to see whether the militarists can turn the Chinese people into bandits before the rest of us can make them into good citizens. Soldiers are daily increasing, and at the present writing there must be about 50,000 in this vicinity. During the last season we had over three thousand students studying the 1,000 characters, and graduated 1,155. In the last two years we have enrolled over 8,000 students, and graduated 2,200. Not entirely unconnected is the fact that we have baptized nearly 700 new Christians in the last two years, and have thousands more on the waiting list. And these are often the best element in their village—those interested in self-improvement, who will be the leaders of tomorrow. Our ranks are swelling; can we win the battle in China?

"A hopeful sign is that the officials in four different counties near here have followed the lead of the church and have started 1,000 character classes. Alas, all of these had to be closed as a result of the war!

"The experiment in Mass Education conducted by our Paotingfu Church in the country for the last two years has attracted the close attention of the National Association of the Mass Education Movement. The significant thing about our experiment is that it is the first rural work of this kind done in China on any large scale, and it has demonstrated that the rural masses wish to and can be educated during their idle winter evenings, and at a very low cost of about $3 United States currency per class of twenty or more for four months.

"The National Association has just made a decision of great moment to us. They have resolved to concentrate their efforts on the Paotingfu Field for the next five years, making it their first rural demonstration station. This is extremely significant for us. It may mean that our area will be the first in China to wipe out illiteracy, and consequently, with a reading public, this section of the country may, in a generation, become the most advanced in religion, reform, agriculture, industry, and public spirit. The Christian Church has thus far led the way, and the only thing for us to do is to throw ourselves into this uplift of the masses with all our strength. Could you devise a more Christian program?"

Luther Fowle, Turkey, Speaks for Marash

"In no center of Anatolia is there a prospect of a more helpful service than in Marash. A compound well located, buildings well planned and in good repair, and a group of workers whose numbers have been recently supplemented by the Wiley Family, with Miss Wells available next year—Marash Station is eager to develop its activities. In addition to much visiting in a wide circle of friends, plans for an industrial shop and playground work with boys are being pushed. But the reopening of the Girls' School, to take advantage of the traditions of the past, and bring our work into close and immediate touch with many young people and their homes, is the most important 'next step.' Efforts to clear the way for permission to reopen are to be made this winter at the capital. For American teaching staff, it is hoped that Miss Edith Cold can be ready to lead the venture in September, 1927, with Misses Blakely and Wells to be associated with her. Valuable help in music can be given by Mrs. Lyman, and possibly others of the station can take some classes at least till the new venture is well started.

"Marash is rapidly building the road to Keller on the railway, about fifty miles away; whence it is six hours to Adana, and less than forty-eight hours to Constantinople. A rice factory has recently been built, and schemes for water-power development, opening of coal mines, and mineral concessions are in the air. Even in this city, so long felt to be a center of conservatism, fresh currents are stirring.

"Members of the German Evangelical Mission who worked in Marash before the World War have again taken up their work there, in happy fellowship with the American Board group. The reopening of their hospital is particularly hoped for by the population of the city and the wide territories surrounding it."

Rev. Frank J. Woodward, of Oroquieta, Mindanao, Sends the Sequel to His Letter Concerning the Prospective United Church of Christ in the Philippines

"We have just concluded a Special Meeting of our Northern Mindanao Presbytery, one of the best meetings ever held, both in its size and general representation of the churches. In accord with the action taken the name Presbytery has been cast off, for the Presbytery adopted Unanimously the Constitution of the United Churches of Christ in the

Philippines. In so doing we join with the United Brethren and the Presbyterians, and all three bodies adopt common names for the different governing bodies in the new Union. It is right that all our Protestant denominations should get closer together for the sake of presenting a closer front to the enemy, for if there is a criticism that we out here in the Philippines hear more frequently than any other, it is that we Protestants are hopelessly divided amongst ourselves.

"A program pointing toward ultimate self-support for all our congregations was unanimously adopted. Seven congregations are now pledged to complete self-support by the end of 1929. In addition to undertaking a larger share of the support of its pastor during 1927, each congregation agreed to contribute a definite sum toward Domestic Missions for new evangelistic work.

"I would not have you overlook what our congregations have *already* accomplished: they have built seven good, substantial, frame chapels, their first step toward self-support. A most promising development is the increasing number of wide-awake laymen, who are concerned as they have not hitherto been with the interests of the church. It is truly thrilling to hear these men engage in spirited discussion over matters about which they have very definite and intelligent opinions."

Rev. Ralph R. Keithahn Writes of His First Experiences in the Madura Mission

"The first Sunday that I was here I went out to the Wolsteds' and to the church service at the Leper Asylum. Tears came to my eyes as I heard that group sing out of their hearts. Never have I heard such impressive singing. I was asked to speak to them through an interpreter, and thus my work began. After the service we went around to see their gardens and their weaving; they were so proud of them. A week ago I was one of the judges of their twenty-nine gardens; a boy of twelve received the first prize. I was told that in the past there had been much quarreling and discontent, but the missionary had interested them in work and now they were very happy. An old minister had contracted leprosy and was sent here. He was discouraged, and for a long time looked upon life as a punishment; finally the missionary helped him to see the possibility of ministering to the lepers. Today he has a new parish and is happier than ever in serving his fellow patients.

"Being with Wolsted a good deal, I have also had an introduction to the agricultural work. It is a slow process getting the Indian to adopt modern methods. Poverty and custom are two tremendous obstacles to progress in India. And yet much is being done at experiment farms; Wolsted is giving stereopticon lectures in the villages to help them see what can be done.

"One week I was out with Dudley, and with him I had my best introduction to the village school. The children sat on the floor, which was Mother Earth. Their only equipment was a slate and pencil. Only the teacher could afford his books, and those cost generally from four to twelve cents. Not always was there a blackboard on which he might illustrate the lessons; not always maps or pictures. Yet the lack of equipment was not the thing that hurt me; it was rather the fact that there were so many villages with no schools at all."

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of December				For Calendar Year to December 31, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$53,503.00	$68,010.00		$14,507.00	$537,203.00	$558,666.00		$21,463.00
W. B. M.	32,586.00	25,141.00	$7,445.00		241,859.00	236,406.00	$5,453.00	
W. B. M. I.	7,418.00	11,447.00	4,029.00		142,239.00	142,144.00	95.00	
W. B. M. P.	472.00	1,513.00		1,041.00	18,404.00	26,631.00		8,227.00
C. E. S.	10,506.00	12,886.00		2,380.00	81,388.00	79,269.00	2,119.00	
C. B. Society	15,448.00	17,835.00		2,387.00	120,361.00	118,076.00	2,285.00	
C. H. M. S.	20,611.00	21,955.00		1,344.00	132,130.00	141,719.00		9,589.00
A. M. A.	18,015.00	17,790.00	225.00		181,773.00	206,388.00		24,615.00
C. S. S. E. S.	4,441.00	5,132.00		691.00	43,107.00	44,871.00		1,764.00
C. B. M. R.	9,887.00	14,957.00		5,070.00	62,577.00	61,138.00	1,439.00	
Annuity Fund	3,374.00	4,386.00		1,012.00	22,181.00	17,661.00	4,520.00	
Foundation	4,008.00	5,497.00		1,489.00	35,066.00	38,942.00		3,876.00
Totals	**$180,269.00**	**$206,549.00**	**$11,699.00**	**$29,921.00**	**$1,618,288.00**	**$1,671,911.00**	**$15,911.00**	**$69,534.00**

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE BOOKSHELF

FLEMING H. REVELL COMPANY SENDS US

Grains of Rice from a Chinese Bowl. By Ida Belle Lewis. Pp. 123. Price, $1.25.

A charming group of stories of educational mission work in China, full of local color, of genuine feeling, and of deft character drawing. Miss Lewis is president of the Hwa-Nan Union College in Foochow.

Samuel Reynolds House of Siam. By George Haws Feltus. Pp. 256. Price, $2.00 net.

They called Dr. House "the man with the Gentle Heart," and a pioneer medical missionary has a chance to demonstrate not only gentleness, but force of character as well! Dr. House went to Siam in 1847 and served for more than thirty years. This was the first field entered by the Presbyterian Board of Missions after its organization. In Siam, it is claimed, the first zenana mission work was undertaken, and Siam is the last independent state in which Buddhism is the established religion. Mr. Feltus has gathered a wealth of material about Dr. House's work and adventures. He has added a section on Mrs. House, and a chapter on Mr. Boon Itt, a recognized leader in the Siamese Christian Church.

The Lost Treasure of Umdilla. By Annie M. Barnes. Pp. 224. Price, $1.50.

A story for young folks of the experiences of a boy and a girl who go on a journey with a mission secretary into the Belgian Congo. Adventures on every page, a good bit of travel lore and mission history cleverly woven together make a book fit for a mission lending library or for that of the Sunday school.

The New Japanese Womanhood. By Allen K. Faust, PH.D. Pp. 164. Price, $1.50 net.

The author, Dr. Faust, is president of Miyagi (women's) College in Sendai, Japan, and is a missionary under the Reformed Church of the United States (German). His study is comprehensive and thorough, and he gives reasons and references for his assertions that Japanese women are coming into new freedom, new consideration along industrial and political lines, and that they are making themselves felt in social work and ways as never heretofore possible. The final chapter contains a useful list of the women leaders of modern Japan, with a brief characterization of each one.

The Negro Around the World. By Willard Price. Pp. 75. Price, 75 cents net.

For one who wishes to enter upon the study of this important subject, this little book is a good introduction. For one who has studied it, the book may serve as a useful reminder. The maps give a bird's-eye view of the geographical relations to be fixed in mind. Many outstanding facts are stated in a way to grip the memory. A few statements seem questionable, as when it is alleged that the convert to Mohammedanism "is allowed to have as many wives as he pleases." Four is the number permitted, I understand. W. L. T.

The Moslem World of Today. Edited with a foreword and closing chapter. By John R. Mott. New York: George H. Doran & Co. Pp. 420. Price, $2.50.

Most timely is this book on the various aspects of the Moslem World, political, social, and religious, the new influences and movements within and without. All who are following the mission study course this year will find it very helpful—almost indispensable, for it is the best single volume we know (outside of the current text-books) for the student or reader who wishes recent information about and interpretation of what is going on in the world of Islam. Although the book is of composite authorship, the twenty-three chapters being written by different persons, it does not lack unity, and it does gain in variety, and in the fact that each writer speaks with authority in his or her own special field. Several nationalities—British, German, Dutch, American—are represented among the authors, whose viewpoints are those of the Board secretary, university professor, Bishop of the Anglican Church, Y. M. C. A. worker, editor, and artist. Our own Secretary Barton contributes the opening paper, on "The Impact and Influence of Western Civilization on the Islamic World," and our missionary, Rev. John E. Merrill, D.D., of Aleppo, has written a chapter on "The Present Attitude of Christendom to the Peoples of the Moslem World." The chapter on "Christ's Contribution to the Moslem" is by a well-known medical worker among the Arabs, Dr. Paul W. Harrison, author of "The Arab at Home." Among the scholarly contributors are Dr. D. S. Margoliouth, Professor of Arabic at Oxford; Dr. Paul Monroe, of Columbia University; and W. H. Gairdner, of Cairo. The three admirable papers on the life of women in Moslem lands were written by those who have first-hand knowledge of their subjects, and deal with India, North Africa, and the Near and Middle East.

The general reader will appreciate this book as well as the student of missions, and find the facts, given in such a readable, straightforward way, vital to a better understanding of the new ferment at work among Moslem peoples. A. L. B.

MISSION NEWS

UNDER WAR CONDITIONS IN CHINA

"Had we been one day later leaving Kiukiang we could not have got through," writes Rev. Robert W. McClure, of the Shaowu Mission, when telling of the nerve-racking experiences of the group of missionaries held up by bandits when returning from Kuling. "Nanchang fell to the south the evening of the day we left, and after that Nanchang was in terror, blood, and fire for days. Nanchang and Wuchang have suffered terribly. . . .

"It is quite remarkable the cooperation we are getting from the local city fathers. They are sending their sons to us and helping us dig in deeper. . . . Our brick church is nearly finished, and the new building for the Boys' School is well under way. I have not much to do," adds Mr. McClure, humorously; "two and a half hours a day in the dispensary, teaching in the Boys' School, with its supervision, building supervisor, treasurer, and general lackey!"

NO RAIN FOR TEN MONTHS

Miss Minnie Mills, of the American College for Girls, Old Phaleron, Greece, writes that though it is nearly Thanksgiving, they still have summer weather. "We have had no rain for ten months, and it is serious. Wells are going dry and the crops suffering all through this part of Greece and the Islands. Our own supply is limited, and we have to buy at about ¼ cent per gallon from water carts that peddle it."

BYCULLA ET BUELL

The annual report of the American Mission High School at Byculla, Bombay, has a foreword by the Honorable Sir Phiroze Sethna, a distinguished citizen of Bombay and an eminent member of the Council of State. "I understand the American Mission High School celebrates its Jubilee in March, 1927," writes Sir Phiroze. "It has reason to be proud of the good work it has done in our midst. The children of today are the men of tomorrow. The boys and girls who joined the school in 1877 and soon thereafter have now become useful citizens, thanks to the early education they received in this institution. The school owes its existence to American enterprise. Nowhere is greater attention paid to the subject of education than in the United States of America. In fact older European countries would do well to copy American educational institutions in many particulars. Some one has said before that a school opened is a prison closed. That may be an extravagant statement to make, but with greater literacy in the land and education given on right lines there is no denying the fact that there is bound to be diminution in crime.

"The success of a particular institution depends very largely upon the selection of its principal and its other teachers. I consider that the American Mission High School is particularly fortunate in having for its principal a man like Mr. T. Buell, who is not only universally respected by those who come in contact with him, but who understands his business so thoroughly that he has made the school a greater success than it was before him, and the boys and girls who profit by the education they receive under him are proud to have him as the head of the institution."

ZULU NEWS

From Groutville, Natal, South Africa, comes the word that the Sunday schools continue to grow. R. L. Abraham proves himself a Christian optimist by the philosophic suggestion that if, as David Harum says, a few fleas are good for a dog, a few of the disheartening things that come up in the mission fields are good for the missionary! In spite of the struggles against indifferent officials and the evil of drink, Mr. Abraham reports progress. He feels that perhaps this very thing will drive the church to its task of living the Gospel more effectively than some easier method of local government would do.

At Moyamuhle the people are wanting a school. They have presented Mr. Abraham with a list of ninety-four children, all in the Reserve, and none of them at present in any school. But they will come if a school is opened. "On the east side of the Reserve, among Chief Sigoka's people, they are asking for a school, and the chief is very keen about it. Here they have a list of eighty-nine Reserve children pledged to come, only ten of whom are now in school."

At Esidumbini, under Reven Steen Gumede, they have been having a building year. The Krusfontein building had to be removed, Mr. Abraham writes, and reërected on another site. The people bore practically all the expense, and a very impressive dedication ceremony took place. School opened, and it was found there was still not room enough, so another room was added.

REV. JOHN S. PORTER REPORTS ON THIRTY YEARS' WORK IN VIENNA

We celebrated the thirtieth anniversary of the beginning of our work in Vienna on November 21. Two who have served as preachers there are now preaching in America. We are profoundly grateful to Mr. and Mrs. Gordon-Oswald, of Scotland, for the gift of a church home in Vienna.

The new church building in Brno to which friends in Manchester, Conn., contributed is a great joy. The congregations are large. There is still a large debt on this church in the center of the Capital of Moravia. We have a flourishing church in Kutna Hora, an old Protestant city, but now for three hundred years under the yoke of Rome. We were forced to build there a church home, upon which there is still a debt of $5,000. Our brave people there are refusing to call a pastor until they have at least cut this debt in half.

One of our merchants sold me seventy yards of cloth remnants for underclothing at half price. I sent the package to the poor people of one of our mountain churches. I wish you could have read the letter from our pastor there, giving a description of the distribution of the cloth. Some of the smaller remnants went into one garment. Some Joseph there has a shirt of many colors. Anything to keep one warm!

Today four of our nurses left to take over the nursing in one of the county hospitals. This is a real honor in this Romanist country. The Romanist nurses were so untrustworthy that the head physician sought our aid.

Our orphanage, with nearly sixty children, is a joy. Small gifts continue to come in and expenses to pile up. One cow was given by a friend in America. Another is needed to reduce milk bills.

Our churches are full to overflowing. Conversions are constant. Often there is rejoicing in heaven over new-born souls. Rejoice with us. Pray for us.

THE STUDENT SITUATION IN PAOTINGFU

Last year the government schools of Paotingfu, including Hopei University, were obliged to close in November, and did not open again until this fall. Now, though running on a narrow financial margin, they are all open. Last year the leading middle school of Yu Te, with 700 students, suffered an attack of "anti-

foreignism" and refused to allow the study of the Bible by its students. This year the ban has apparently been lifted. The effect is marked. There is a greater demand for the Bible classes than the local Yu Te supply of teachers can answer. Apparently former President Wilson's theory that to "stamp a thing out means often to stamp it in" is working in China.

No doubt some of the students desire instruction in English, but Rev. Harold W. Robinson reports that in his classes the type of questions asked show conclusively that there is a real desire to learn about Christianity. Such questions as "How does one become a Christian?" and "Is the spirit of Jesus still alive in the world?" show the trend.

As part of their Bible lesson, the boys were asked to write letters, supposedly to friends, telling what they had learned about Jesus. Here are a couple of quotations: "From this we know that Jesus was full of pluck and spirit. We must be learn him (sic) (meaning learn of him), love our mother country, and down with the Imperialisms of our foe." Again, "Jesus wished to save his country, his neighbors and all the peoples of the world, and without fearing, died. So that we must honor and obey him. Is it right? I am no doubt of him." These boys are not mission school boys, Mr. Robinson points out, and do not even make a pretense of being followers of Jesus.

MISCELLANEOUS

It is estimated that at least 1,000 distinct languages are spoken in Africa, less than a third of which have been reduced to writing.

Hindu and Mohammedan students in India are evidencing great interest in Bible reading. Six in one college have asked for copies.

One of many cases that could be given as illustrations of the work done at the Taiku Hospital, China, is that of a little fourteen-year-old girl who came to the hospital suffering from sarcoma. Her leg was taken off at the hip, and now she is getting along nicely. So mistreated had she been that for days it was impossible to coax a smile from her. Toys were given her, probably the first she had ever seen, and now they call her their little "Sunshine," so happy has she become.

The Tokyo Union Church (for Americans and Europeans) is to have a new home costing Y. 80,000, most of which has been raised.

In asking for grant from the Higher Education Fund, Miss Elizabeth Perkins, principal of Wenshan Girls' School, Foochow, tells us that there are now three Chinese graduates of modern colleges on the staff: Miss Chen, Yenching University, who specializes in science; Miss Lee, who has taken her B.A. from the same college in Home Economics; Mr. Taing, Fukien Christian University, who teaches Chinese.

The sum of $450 (Mexican) has been given by friends to establish the Phebe K. Beard Memorial Scholarship.

Our American College for Girls at Athens is growing rapidly. This year it has one hundred seventy pupils, of whom sixty-six are boarders. They represent ten nationalities, and certainly offer a good opportunity to teach internationalism.

The Prudential Committee has approved in general of the plan for a "Union Theological Seminary" at Madrid, Spain, in which the American Board will join with English, French, German, Dutch, Swiss, and Scandinavian societies. Possibly this training school will open next fall. Mr. Bowers will be the Board's representative on the faculty.

A news note from a sister denomination states that a Turkish girl won the first scholarship given out by a memorial fund established in memory of one of their workers, and that this gift was especially welcome, *as Moslem parents have never before been so ready to educate their daughters.*

In Tehsien, bandits have operated close to the city, and recently, about seven miles away, they captured twelve of the school children of the mission schools. After holding them about two weeks, they released them without ransom, partly, no doubt, because quite a little pressure had been brought to bear on the governor and local magistrates to exert themselves to secure the release of the students.

The Davao medical work upon which Dr. Brokenshire has entered is a big field, and a promising one, from the point of view of the doctor, who desires to make his hospital self-supporting. As a commercial center, Davao is the most important point on the South Coast, and it is surrounded by large numbers of Japanese and Chinese, who are always glad to pay well for efficient medical service. There is no form of missionary effort that is more practical, if rightly carried on at this stage of the development of the Philippines, than an up-to-date hospital.

The Indian pastor in Palni has won the confidence of all by his friendly ways and sound judgment in the two years he has served there. He is a real spiritual force. He was one of the little boys in the care of Rev. and Mrs. Edward P. Holton in their first years in the mission, and they watched him grow to manhood with much interest. He has been for some years in charge of the Home Missionary Society's work in its field in the northern part of the District.

The first number of the *Jubilee Chimes* has appeared: a little quarterly issued under the auspices of the Jubilee Committee of the West Africa Mission of the American Board. It is printed on the Sarah H. Bates Memorial Press at Dondi, and its price is five cents a copy. The Table of Contents of this first number is worth noting: Fifty Years and Beyond; What is a Jubilee and Why?; The Year of Jubilee (a poem); Ovimbundu Types—A Leader of the Old School; A Leader of the New Day; Shall We Stop the Machine?; Song of the Road (words and music); Echoes of the Annual Meeting.

Two Ovimbundu proverbs printed in the *Jubilee Chimes* are these: If you have missed do not break your bow; Silence is medicine for the mouth.

A student enrollment of 154, over half in the high school, 63 new students in the fall, 45 boarders from twelve cities extending from Iconium to the Euphrates—the Adana School for Girls is very much a going concern. Eighty-six per cent of the student body are Turks, and in their happy life and interests can hardly be distinguished from Twentieth Century girlhood the world over. Adequate support and steady service is the best that can be wished for this institution, which is contributing so vitally to the development of the new Turkey in the nation's womanhood.

Out in Africa the story is told of a recent convert to Christianity who walks one hundred miles a week from place to place, that he may teach in a series of Bible schools. The man can neither read nor write. He brings in a small stalk of grass for every ten people he reaches. His account is fairly accurate, as is known from other Christians who have visited these villages and know the number to expect in the tally.

MISSIONARY PERSONALIA

Rev. George L. Marsh, of the School of Religion, Athens, spent his vacation visiting, with Mrs. Marsh, Constantinople, Bulgaria, and Salonica. Visiting the American Academy for Girls at Scutari, he was "more and more impressed every day with the intellectual and spiritual qualities of leadership in the rare head of the school, Miss Mary E. Kinney, qualities also possessed in an unusual degree by her large faculty of teachers. We were struck with the many testimonies which we heard to the fine Christian character and thorough training for the highest kind of living which characterize the graduates of this school. . . . The central thing which drew us to Constantinople was the annual meeting of the mission. For those missionaries from all over Turkey, Greece, and Bulgaria, and their associates and predecessors, are the human forces which have made the notable schools what they are, and have set the streams of beneficent power running throughout the Near East. . . . I came away from the meeting with three outstanding impressions: the splendid quality of the men and women engaged in this great enterprise; the fact that altogether too many of them are greatly overworked; that in spite of this fact, and in spite of some of the greatest difficulties to be found in any mission field today, these men and women are doing a magnificent piece of work."

Dr. Louise H. Grieve, formerly of the Satara Mission, reports the death of her mother, Mrs. Martha L. Grieve, widow of Rev. David G. Grieve, on May 2. Mrs. Grieve, who was ninety years old at the time of her death, was a strong supporter of foreign missions for many years. In 1902–03, she and Dr. Lucia C. Grieve visited the Satara Mission, spending a year and a half there, and gave their services to the work. After her return to New York, her home was always open to missionaries, and many were entertained there. While never officially connected with any Board or organization, she was always a missionary in the truest sense of the word.

THE THIN LINE AT MARATHI

The death of Henry Fairbank has added "a great burden of sorrow to that we were already carrying, and the line of workers in our mission is even thinner than before," writes Rev. A. A. McBride, of the Marathi Mission, Ahmednagar, India. "Here I am, the only full-time missionary of the American Board in Ahmednagar, where we had seven when I arrived in India in 1908. True that Chute is here and Wright is taking the Union Training School, but that does not alter the fact that we are frightfully depleted." Of the thirteen men in the mission, Mr. McBride states that three are not Americans. All are good men, he asserts sincerely, doing a good work, and filling a great need. But where are more Americans? There are only two men in the field now who are Mr. McBride's seniors in both age and service.

Dr. Alden H. Clark, who has just gone to Ahmednagar to fill the vacancy left by Dr. Fairbank's death, has been made Chairman of the Indian Mission Board, a fine group of seven Indians and two missionaries which has charge of the Kolgaon District and the two other districts near Ahmednagar. One of Mr. Clark's first responsibilities will be to aid the Theological Seminary

A Famous Yale Group

Taken in 1886, when these men—mostly from Amherst—were in the Yale Divinity School.

Left to right, back row: Howard A. Bridgman, Henry Fairbank, James Bixler. Seated, middle row: Edward S. Parsons, James B. Reynolds, Henry E. Bourne, Cornelius H. Patton. In front: Lucius H. Thayer and Nakashima-san.

Dr. Bridgman later became the Editor of the "Congregationalist." He recently established the Bridgman School at Shirley, Mass., and also serves as the New England Secretary of the A. M. A.

Dr. Fairbank, who died recently in India, was one of the American Board's rarest personalities and noblest missionaries.

Dr. Bixler, at present a pastor in Exeter, N. H., has set a ministerial standard in his long service of the highest order; and Dr. Thayer, of Portsmouth, has been the dean of the Churches of New Hampshire for many years, and is the Chairman of the Commission on Missions of the National Council.

James ("Jimmie") Reynolds was a familiar figure in public life during the Seth Low régime in New York, and up to the time of his death, less than two years ago, was a spirited leader along several lines.

Dr. Bourne is a Professor of History at Western Reserve University; and the Japanese, Nakashima (deceased), headed the Department of Philosophy in the Imperial University at Tokyo.

As for Dr. Patton, everybody knows him and his life of leadership in pastoral, missionary, ecclesiastical, and literary fields.

in calling in groups of workers who have grown stale in village service and give them a chance to study and gain inspiration.

At least one missionary in China will have something special to look forward to after Christmas has gone, for a cablegram sent through the American Board of Foreign Missions to Dr. Frank J. Rawlinson, Shanghai, China, bears not only the season's greetings from the First Congregational Church, Newton Centre, Dr. Edward M. Noyes, pastor, but the promise of a beautiful gold Waltham Colonial watch, which has been started on its journey as a gift from the members of the Newton Centre church. Dr. Rawlinson, who recently returned to China after his furlough in America, is Editor-in-Chief of *The Chinese Recorder*, an interdenominational journal of the Christian movement in China published at Shanghai. He edits the China Mission Year Book, prepares articles for the *Survey*, and is editor of the report of the National Christian Conference. Not long ago Dr. Rawlinson, who went into the field under the American Board in 1902, was the victim of a pickpocket in the busy streets of Shanghai. Newton Centre church, hearing of his loss, determined to see that another watch was supplied to take the place of the missing timepiece.

Miss Estella L. Coe, of Tottori, Japan, tells of a Decision Day held in Tottori under the auspices of the Volunteer Band, which began with a sunrise service of prayer, followed by morning preaching, and closing with short talks by new Volunteers in the evening. There were thirteen Volunteers who spoke; of this group three are preparing for the ministry, and the remaining ten, for work as teachers or lay workers, with the definite purpose of devoting their lives to evangelistic work.

Kenneth P. Kirkwood, formerly on the staff of the International College, Smyrna, is now a member of the History Faculty at Columbia University. He is joint author with Professor Toynbee of a recent book on Turkey. Archibald MacFarlane, also formerly at International College, is teaching at the University of Pennsylvania.

Rev. Ernest A. Yarrow, formerly American Board missionary at Van, gave a brief account, at a recent luncheon of the American Women's Club in Constantinople, of the earthquake at Leninakan, Transcaucasia.

Miss Clara Nolen joined the faculty of the American Academy for Girls in Constantinople on November 1; she will teach there for the remainder of the school year.

Rev. and Mrs. Albert Leroy, of the South Africa Mission, are for the present in charge of the Walker Home for Missionary Children at Auburndale. They will remain in America for a few years for family reasons, while their countless friends in Africa will be praying earnestly for the earliest possible return of these efficient workers to their field.

Mr. and Mrs. Lee Vrooman, who went out to serve in the International College at Smyrna, Turkey, under the American Board of Foreign Missions in 1924, sent Christmas greetings to their friends and told of the holiday atmosphere there; camel bells on Christmas Eve, Turkish students singing carols in the early Christmas morning, Turkish ladies dropping in for a cup of coffee and to congratulate the workers on their holiday.

The year 1926 is the first year in history that the Turks have called by its Western number. Last year in Turkey was officially 1341, that is, 1341 years after Mohammed's trip to Medina. This year is officially 1926, that many years after quite a different event.

"The year 1926 also saw the right of freedom of conscience established," writes Mr. Vrooman. "A student born a Moslem went to the Y. M. C. A. World Conference at Helsingfors, Finland, and there made statements about Turkish youth learning at the feet of Jesus, which caused a furor in the local press. The boy was called before the authorities even as Peter and Paul were called many centuries ago, but be it said to the credit of the Turkish Republic, they vindicated his right to believe as he pleased. This marks a tremendous advance for a Moslem country, for the old rule was death to all converts." This same boy hopes to come to America for seminary study.

International College, where Mr. Vrooman teaches, specializing in what he calls "human engineering," is filled to capacity this year. The boys come from the whole of Western Asia Minor, with a majority from the Smyrna area. Over a hundred Boy Scouts have been organized with a program of character building founded on life problems.

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for the younger boys. We soon will have a debate on the effect of science and civilization on the morals of a nation. We are getting out literature of a character building sort, chiefly biography, of which 'Up From Slavery' has already been printed. We plan for educational movies."

The farm attached to the agricultural department of International College is trying out new types of fruits, field crops, poultry and cattle, and is gradually building a place for itself in the district.

"I feel most optimistic about our future," adds Mr. Vrooman. "We have a fine spirit in both Smyrna schools this year."

TRIBUTE TO MRS. YANG (CHI TSUNG)

Thirteen years ago, when I first came to Paotingfu, I was much impressed by one of the little girls whom I found here—a quiet, dependable child of ten, rather slow in her lessons, but always trustworthy, and was a great joy. I could always depend on her to tell me exactly the truth neither more nor less, a great virtue anywhere, and especially so in China.

After graduating, she went to the Nurse Training School, where she made a real place, and was there when my Gladys was born, four years ago. She took excellent care of me and the baby, sparing no effort

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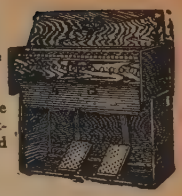
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A HAPPY PARTY AT SMYRNA

From left to right: Dr. Alexander MacLachlan, Mrs. Reed, John Finley, Jr., Mrs. Finley, Mrs. MacLachlan, and Dr. Cass Reed. The picture was taken when Dr. Finley, of the "New York Times," and his family were visiting International College. It was just before Dr. MacLachlan's retirement from the presidency of the college and Dr. Reed's election to that office in his stead.

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on our behalf. Soon after graduation she married a boy to whom she had been engaged as a child of eleven or twelve, with whose mother she had gone to live at that time. Then he was principal of our Boys' School and she came to live near us. Very often she came to our home and very often we went to hers. She was a skillful cook and served us with the most delicious Chinese food.

Her little boy was the prized baby at the better baby contest two years ago, and we rejoiced almost daily in her bringing her baby into our yard to compare with ours.

For nearly two years she has been our district nurse, always ready to give a helping hand to those who needed her care in schools and community. She was willing to do anything, from caring for recently unbound feet to receiving a new baby. Very often she gave lectures in the city on the care of children or prevention of summer diseases.

I have a beautiful picture in my mind in the last lecture she gave on this subject last spring. So attractive in her light-blue summer dress, very calm and dignified in her honor, she spoke without notes for nearly an hour on just the problems our Chinese mothers have day by day.

What an irony of fate! In the late summer she became ill with a liver complaint, but seemed this fall to be getting better. Last Saturday she came to see us, to ask that her younger brother might be excused from teaching our boys that day, as he had guests. She told me of her illness, but said she was getting stronger all the time. Wednesday morning her mother came to us saying that she was taken suddenly very ill. We sent for the doctor, and next day we took her to the hospital. But nothing that human skill could do could prevent her leaving us during that night.

At Chinese funerals generally there are banners setting forth the virtues of the deceased. The school teachers who were her classmates wrote for her these mottoes, at least a dozen of them, reaching from the ceiling of the church to the floor. They wrote something like this:—

"Who will care for our illnesses?"

"Who will show such a filial attitude in the home?"

"We rejoice that she has reached the home of eternal peace."

"The memory of her useful life will never leave us."

There will literally be hundreds who will miss her helping hand, but her memory will always inspire us.

She was buried temporarily at the church burying ground here, but will be taken and laid in the family cemetery in her home village. Though she only lived twenty-seven years, her loving patience will ever be remembered, and I am sure that Paotingfu is a better place because she had spent these years with us.

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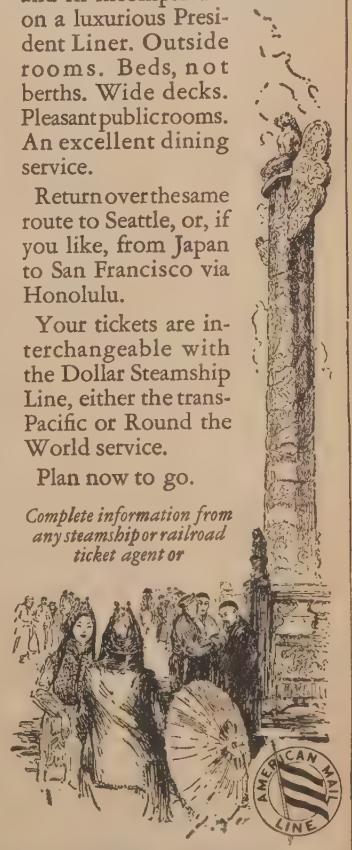

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THE CHRONICLE

Arrivals on the Field

September —. In Taiku, North China, Mr. and Mrs. Albert C. Hausske, returning to the field.

October 8. In Bombay, *en route* to Vadala, India, Rev. and Mrs. Robert W. Fairbank, joining the mission.

October 11. In Tientsin, *en route* to Peking, Miss Laura B. Cross, returning to the mission.

November 2. In Mt. Silinda, Mr. C. C. Fuller, Dr. and Mrs. W. L. Thompson, and Miss Ivy C. Craig, returning to the Rhodesia Mission.

November 16. In Mt. Silinda, Mr. and Mrs. Samuel B. Curtis, joining the Rhodesia Mission.

November 17. In Sholapur, India, Rev. Winfield Q. Swart, joining the mission.

Sailings for the Field

November 17. From New York, Miss Lois L. Andrews, to join the Marathi Mission.

November 20. From New York, Dr. Anna M. Otto, to join the Madura Mission.

November 21. From San Francisco, Mrs. Ellen L. K. Beard, returning to the Foochow Mission.

December 12. From Seattle, Miss Charlotte DeForest, returning to the Japan Mission.

January 8, 1927. From San Francisco, Miss Florence L. Fox and Miss Ella V. Ball, to join the Philippine Mission.

Births

September 10. In Fenchow, China, a daughter, Mary Katherine, to Mr. and Mrs. Ervine A. Hertz.

October 9. In Fenchow, China, a son to Mr. and Mrs. Winfield A. McLean.

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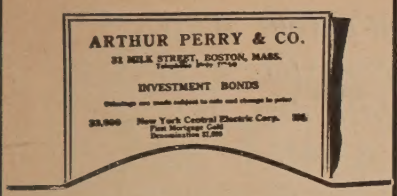

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DEATHS

September 18. In Detroit, Mich., Mrs. William P. Lovett (Cora McCandlish), formerly connected with the Japan Mission.

December 12. In Clifton Springs, N. Y., Rev. LeRoy F. Ostrander, aged 54 years, of the Bulgaria Mission.

December 13. In Sioux City, Iowa, Mrs. A. B. DeHaan, aged 43 years, formerly of the North China Mission.

January 10, 1927. In San Diego, Cal., Mrs. Joseph K. (Mathilda) Greene, aged 73 years, formerly of the Japan and Turkey Missions.

Dungula Rodrigues, of the advanced class at Galangue, West Africa, about to be late to school, came running at full speed. He took the short cut around the carpenter shop and stepped on a board. The board tripped him and he fell. He was unconscious for a time. He was taken back to his home and everything possible was done for him. He had had a weak heart and was at the point of death several times last April and May. After this accident he lived but two days.

Dungula fought in his own soul the battles that have characterized the founding and growth of Galangue Mission Station. He was one of the first to come to the mission, and in the first group that confessed. He was most conscientious, but had for a time serious failings. He fought bravely, but at last judged that he would better his chance for success by marrying. A little child came to the home about two months before his passing.

He was one of the first to volunteer as Vacation Worker in surrounding villages, and he was approved by authorities and placed at one of the most important villages occupied. Two weeks before his passing he came with two converts, as a result of his summer's ministrations. He was very proud of them. To the very end people came from his village school, about four miles away, and helped in every possible manner.

He was elected a junior deacon at the organization of the church. He served well, and shortly before his passing he called for the missionaries. When they reached his bedside and saw that he was weakening, they began to make preparations to give him an injection. He asked that this be not done, and stated that he only wanted his American friends near so that he could give a last word and pass on; he was very tired. Ere then the strength was about gone. He looked up and gave his wife and baby an understanding smile, and having arranged his head in Mr. McDowell's arms, the spirit left him. His passing has had a great effect on the new church.

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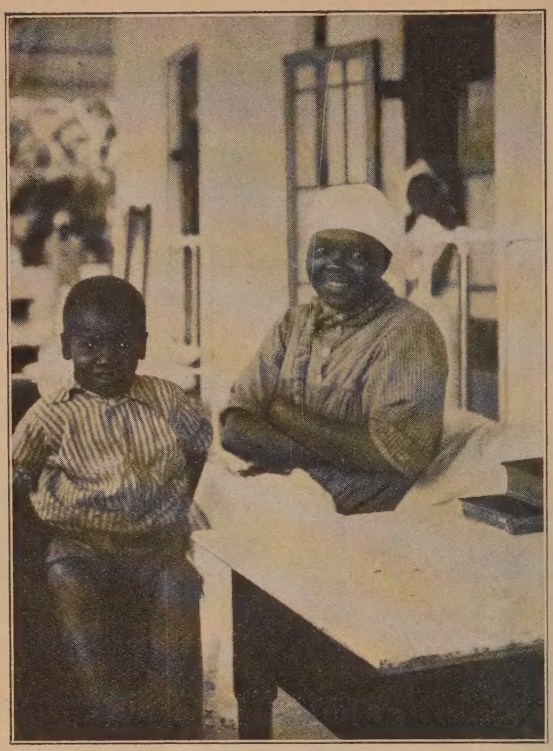

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